



83. N. 799. 3-4-37
Deposited in City Right
This work is sanctioned by the Bishops and Clergy in
this City, and is noticed as follow in the Episcopal Re-
corder, and in the Protestant Episcopalian, and Church
Register, edited by an Association of Clergymen.
March 10. 1835
by J. L. Plowman R.
EXTRACT FROM THE EPISCOPAL RECORDER.

Library of Congress.

Chap. BX 5945
Shelf E 8
Copyright - No. 1834

UNITED STATES OF AMERICA.

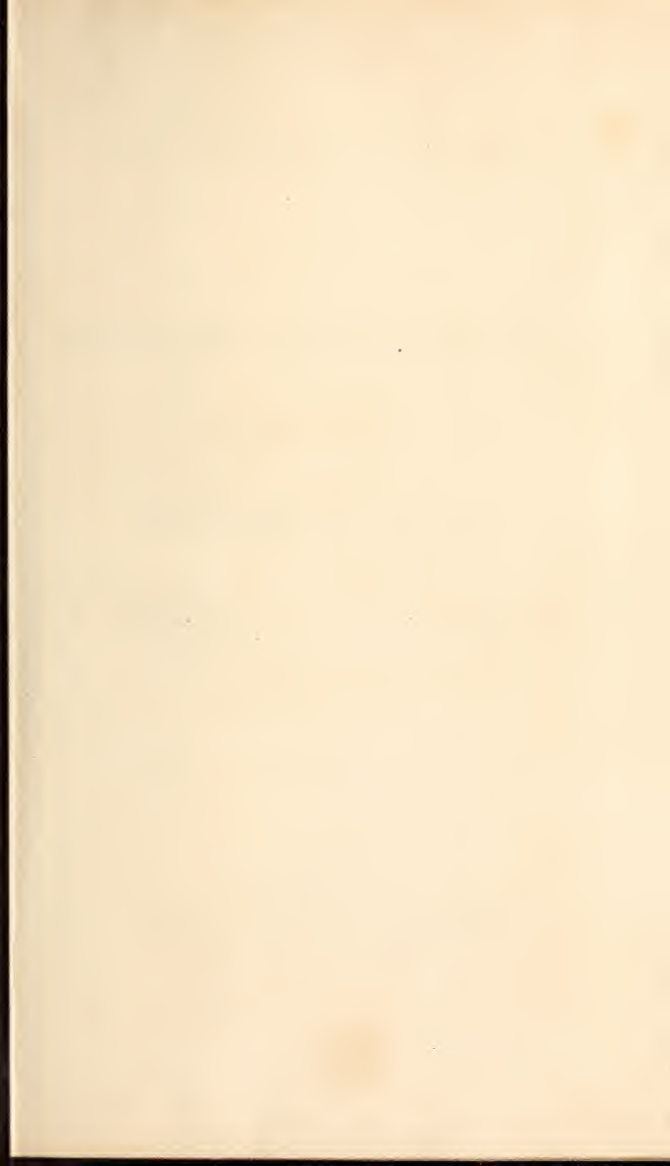
EXTRACT FROM THE CHURCH REGISTER.

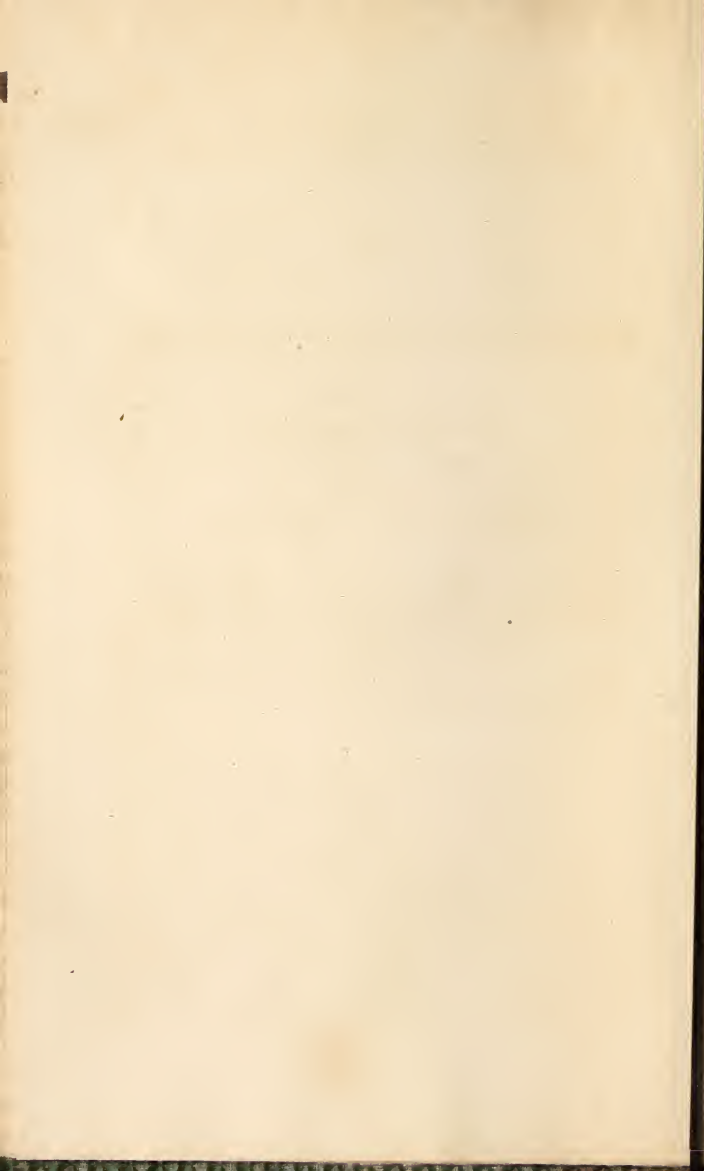
"*Explanation and History of the Book of Common Prayer.*
Philadelphia : Thomas L. Plowman.

"We have committed an oversight in not noticing before this time, the valuable little companion to the Liturgy, which has the title above recited. It is abridged from several standard authors on the subject, and is the best short and popular exposition of our formularies with which we are acquainted. We commend it most cordially to our readers, whether Episcopalians or non-Episcopalians, in the hope that it may contribute to the great cause of worshipping God 'with one mouth,' as well as 'with one mind.'"

83.







Recd? at Dept. of State
AN
October 6th 1835.
EXPLANATION AND HISTORY

OF THE
BOOK OF COMMON PRAYER.

TO WHICH ARE ADDED,

The Articles of Religion,

AS ESTABLISHED BY THE BISHOPS, CLERGY, AND LAITY OF THE
PROTESTANT EPISCOPAL CHURCH OF THE UNITED
STATES, IN CONVENTION, SEPT. 12, 1801.

SECOND EDITION.



PHILADELPHIA:
PUBLISHED BY THOMAS L. PLOWMAN.
STEREOTYPED BY J. FAGAN.

1834.

BX5945
E8
1834

Entered according to act of Congress, in the year
1834, by THOMAS L. PLOWMAN, in the clerk's office of
the district court for the eastern district of Pennsylvania.

1928

AN
EXPLANATION AND HISTORY
OF
THE COMMON PRAYER.*

ALTHOUGH our Liturgy, among its other excellent qualities, possesses that of being plain and intelligible to every capacity, yet there is in this, as well as in other compositions, something that can only be discovered by close inspection and frequent examination; and the plainest things may likewise be rendered more striking by a little illustration.

It is intended, in the following pages, to give the result of such an examination; to show the method of arrangement observed in the different services; to explain the connexion and design of their parts; trace the sources from which the matter and wording are borrowed; and relate the manner in which the whole was originally formed, and has been successively reformed, revised, and augmented. This sort of exposition will be confined to such of the services only as are congregational, and should be understood by all who frequent the Church.

As this short discourse on our Liturgy proceeds upon facts and reasonings, that are to be found in the writings of others,† it pretends to no merit of its own, but that of selection and brevity; and the peculiar

* This Explanation and History is taken from a work published in England with a new edition of the Book of Common Prayer; but in this edition it is so altered as to be accommodated to the Liturgy of the Episcopal Church in America.

† Comber, Nichols, Wheatly, Horne and Wells, who are now mentioned once for all.

one of being placed in company with the work to which it belongs, where it may have a chance of being useful to many, who would never be at the trouble of turning to other volumes. If it affords, in the perusal, any portion of that satisfaction, which the writer found in his research, it will attain the only species of praise, that is coveted in this publication.

HISTORY OF THE COMMON PRAYER.

Lord, teach us to pray, as John also taught his Disciples, Luke xi. 1. was a request, in which all of us might join, for we must all sympathize with our Lord's Disciples, in the infirmity which suggested it; and so reasonable did this request appear to their master, that he gave them at once a form of Prayer, which has ever since been the ground-work and model for all our devotions, both public and private.

Set forms of Prayer, precomposed, and daily repeated without variation, have ever been in use, where there has been any constant practice of religious duties: and such established forms are necessary, not only to assist the meditations of those, who cannot always command their thoughts, and direct them to the proper object; but also for the purpose of uniting persons in public devotion, which could never be carried on, without some settled and known expression of sentiments and words, in which they all agreed, and to which they all were accustomed. The practice of the Jewish and Christian Church has been the same, in conforming to the use of some precomposed Prayers. We are told, that David appointed the *Levites to stand every morning to thank and praise the Lord, and likewise at even*, 1 Chron. xxiii. 30.; which could not be performed by many persons together, without some set form, in which they all could join. The whole book of Psalms may be considered as forms of prayer and praise, suggested by the Holy Ghost, for the joint use of the congregation; and this appears no less from the titles of several of

them, than from other places of Scripture, which testify to their being so used, 1 Chron. xvi. 7. 2 Chron. xxix. 30. Ezra iii. 10, 11. Indeed there is so much evidence on this head, that one should no more doubt about the Jews having used set forms in their devotions, than of our using the Book of Common Prayer.

As our Saviour always joined in communion with the Jewish Church, he gave his sanction to such set forms, by his compliance with them; and he finally gave the strongest approbation to the continuing of the practice, by delivering to his Disciples, at least one set form of Prayer, when they asked it of him. No doubt, the Apostles and Disciples joined in the Jewish worship till our Lord's ascension; and when they had formed Christian assemblies, it is plain they used in them precomposed forms, more especially in *psalms, and hymns, and spiritual songs*, Ephes. v. 10. And these and the like descriptions of public devotion so frequently mentioned in the New Testament, give an idea of some liturgical order observed among those who had conversed with Christ, and gave a degree of credit to the liturgies, which have been, from the earliest ages, ascribed to St. Peter, St. Mark, and St. James; which, though not composed by those persons, are certainly of an age very near to them.

That the primitive Christians used set forms of prayer, is also evident from the expressions, to be found in the earliest fathers, of *Common Prayers*,* *Constituted Prayers*,† and *Solemn Prayers*.‡ But this matter is put out of all doubt, by the evidence of the *Apostolical Constitutions*, where are given the forms both of morning and evening prayer, with as much regularity as in any modern Liturgy. After the period of that work, which, though not Apostolical, as it purports to be, is of very high and acknowledged antiquity, the forming of Liturgies became an

* Κοιναι ἐνχαί. † Προσταχθείσαι ἐνχαί. ‡ Preces solennes.

exercise for some of the most eminent among the fathers. St. Basil, St. Chrysostom, and St. Ambrose, composed each his order and forms of Prayer; which we now possess. In this class of works may be reckoned the Lectionary of St. Jerome, and the Sacramentary of St. Gregory: which last person seems to have brought the Offices of the Western Church to a more complete form, than they had yet received; and by such eminent services to the Church, obtained the surname of *the Great*.

Out of these various Liturgies had been compiled, at different times, the forms of Public Service that were used in England for many centuries during the reign of Popery. They were known, under the several names of the Breviaries, Missals, and Mass Books: and those of the same name and description differed the one from the other, so that there were in the kingdom divers forms of Public Prayer; the use of *Sarum*, the use of *York*, the use of *Bangor*, and the use of *Lincoln*. These Offices were all in Latin, so that the Laity, who had not the advantage of a learned education, could not join in them, or receive any edification from them: they were also mixed with many of those corruptions, into which the mother Church of the Western World, the Church of Rome, had fallen; namely, addresses to the saints, adorations of the Host, Images, and other inventions, that were no longer looked on with reverence, when Henry VIII. began the great work of Reformation. It was then thought necessary to correct, and amend these Offices; and not only to have the Service of the church in the English tongue, but to restore it to its original purity; it being the design of the reformers, not to introduce a new Form of Worship, but to correct and amend the old one, till it was rendered more agreeable to Scripture, and the practice of the Primitive Church, in the purest ages of Christianity. In this reformation they proceeded with moderation, and gradually, according as they were able.

The first step taken in this attempt to reform the public worship, was in the year 1537, when the Convocation appointed a committee for that purpose. This committee composed a book, entitled, *The Godly and pious Institution of a Christian Man*; containing a declaration of the Lord's Prayer, the Ave Maria, the Creed, the Ten Commandments, and the Seven Sacraments. This book was republished in 1560, and again in 1653, with alterations under the title of *A necessary Doctrine and Erudition for any Christian Man*. Also in the year 1540, a committee of Bishops and Divines was appointed by the King, to reform the Rituals and Offices of the Church: what they did was reconsidered by the Convocation in 1543: and in the next year, the King ordered the Prayers for processions and Litanies to be put into English and publicly used. Finally, in 1545, the King's *Primer* came forth; wherein were contained, amongst other things, the Lord's Prayer, Creed, Ten Commandments, Venite, Te Deum, with other Hymns and Collects, in English, and several of them in the same version, in which we now use them. This is all that seems to have been done, with relation to Liturgical matters, in the reign of Henry VIII.

In the first year of Edward VI. Anno 1547, the Convocation declared *nullo reclamante*, the opinion, that the Communion ought to be administered to all persons, under *both kinds*; whereupon it was ordained, by the first Statute passed in this reign, that the Communion should be so administered. The next measure was to appoint a Committee of Bishops, and other learned Divines, for composing *an uniform Order of Communion according to the rules of Scripture, and the Use of the Primitive Church*. Within a few days, the Committee drew up that Form, which is to be seen in Bishop Sparrow's Collection. Being empowered by a new Commission to proceed further in this pious work, they finished in a few months the whole Liturgy; having drawn up Public Offices for

Sundays, and Holy-Days, for Baptism, Confirmation, Matrimony, Burial of the Dead, and for other special occasions: among which services, the before mentioned Office for the Communion was inserted, but with several alterations. The Liturgy was thus composed by learned Bishops, and divines of eminence; many of whom afterwards became Martyrs for the Reformation in which they had laboured. It was revised and approved by the Convocation, and was established by Statute 2 and 3 Edward VI. chap. 1. under the title of *The Book of the Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, after the Use of the Church of England.*

Some exceptions being taken at certain things in this book, as savouring too much of the former superstition; Archbishop Cranmer proposed that it should be submitted to a review: on which occasion he desired the assistance of two foreigners, *Martin Bucer*, and *Peter Martyr*, whom he had invited into England during the troubles that prevailed, on account of religion, in Germany. These persons were very forward in censuring various parts of the book; and they prevailed so far as to procure the rejection of many things in it, which others think were primitive and very venerable usages: these foreign advisers lay under the reproach of being actuated more by the prejudices they had in favour of certain reformed Churches abroad, and particularly of the Calvinistical Church of Geneva, than by the suggestions of a sound judgment, or the lights to be derived from a thorough knowledge of Christian antiquity.

Some useful additions, however, were made at this Review; of which one was, prefixing *the sentences, exhortation, confession, and absolution*, at the beginning of the Morning and Evening Prayer: some things were properly expunged; such as the use of oil in baptism, the *unction of the sick*, and *prayers for souls departed*, both in the Communion Office, and in the

Burial of the Dead. There were also expunged, the *invocation of the Holy Ghost*, in the consecration of the Eucharist; the prayer of *Oblation*, that used to follow it; and the Rubric, that ordered *water* to be mixed with the sacramental wine. The *habits* prescribed by the former Rubric, were now to be laid aside; and a Rubric was added at the end of the Communion Service, to explain the reason of kneeling at the Sacrament. The Book, thus revised and altered, was confirmed by Stat. 5 and 6 Ed. VI. Ch. 1, which at the same time declares, that the doubts, which had arisen respecting the first Book, were *rather by the curiosity of the ministers and mistakers, than of any other worthy cause*. To this work was also added for the first time, *a form and manner of consecrating archbishops, bishops, priests, and deacons*. But this act, and the former act of uniformity, were both repealed when Queen Mary came to the throne, who re-established the Romish form of worship in all its rites and ceremonies.

Upon the accession of Queen Elizabeth, several learned divines were appointed by the Queen, to make another Review of King Edward's two Liturgies, and to frame from them both, a Book for the use of the Church of England. After some debate, which of the two Books should be received, it was at last agreed that the second should be preferred; and it was accordingly altered in some particulars, and proposed to Parliament: the Parliament approved it; and having by the first act passed in this reign, revived the two statutes of Edward VI. they passed a second for re-establishing the Book of Common Prayer "with one alteration or addition of certain Lessons to be used on every Sunday in the year; and the form of the Litany altered and corrected; and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise."

The alteration in the Litany was, the leaving out of these words, *from the tyranny of the Bishop of*

Rome, and all his detestable enormities, which was a part of the last deprecation in both the books of King Edward. The addition was, of these words to the first petition for the Queen: *strengthen in the true worshipping of Thee, in righteousness, and holiness of life.* The two sentences added in the delivery of the Sacrament, were these, *The body of our Lord Jesus Christ which was given for Thee*, or *The blood of our Lord Jesus Christ, which was shed for Thee, preserve thy body and soul to everlasting life.* These were taken out of King Edward's first book, and were the only forms then used: in the second book, in the room of them were prescribed, *take, eat, or drink, this*, with the words that follow. Now, in Queen Elizabeth's book, both these forms were united.

Though the Act of Parliament mentions only these alterations, there were others. The first Rubric, concerning the chancel and the place of reading, was altered: the habits enjoined by the first book, and forbidden by the second, were restored: at the end of the Litany was added a Prayer for the Queen, and another for the Clergy: and the Rubric in the second book, at the end of the Communion Service, against the *real or essential presence* in the Holy Sacrament, was left out.

In this state the Liturgy continued till the first year of James I. when, after the Conference at Hampton-Court (in which that Prince took part) between the Bishops on one side, and Dr. Reynolds, and other Puritans, on the other, there were made some few alterations. At the end of the Litany, some forms of *Thanksgiving* were added: to the *Catechism*, an addition was made concerning the Sacraments; the Catechism before that time ending with the Answer to the Question, that follows the Lord's Prayer: in the Rubric, at the beginning of the Office for Private Baptism, the words *lawful minister* were inserted, to prevent midwives or laymen from presuming to baptize. There were one or two more alterations. What

was done on this occasion was without any interference or sanction of Parliament.

So the Liturgy continued till the reign of Charles II. when the Presbyterians requesting another Review, the King issued a Commission, dated 25th March, 1661, empowering twelve Bishops, and twelve Presbyterian Divines, to make such reasonable and necessary alterations as they should jointly agree upon; to these were added nine assistants on each side. These commissioners had several meetings at the Savoy, but to little purpose. The Presbyterians showed themselves so little disposed to proceed in the temperate way pointed out by the Commission, that the Conference broke up, without any thing done; except that some alterations were proposed by the Episcopal divines, which in the May following were agreed to by the whole Convocation. The principal alterations were, that several Lessons in the Calendar were changed for others, which were thought more proper for the days: *the Prayers for particular Occasions* were disjoined from the Litany: the two Prayers to be used in the *Ember Weeks*, the Prayer for the *Parliament*, that *for all Conditions of Men*, and *The General Thanksgiving*, were added: several of the Collects were altered: the Epistles and Gospels were taken out of the last translation of the Bible in the time of King James, being read before out of what is called Cranmer's translation; *The Office of Baptism for those of riper Years*, and *The Forms of Prayer to be used at Sea*, were added. A more particular account of what was done at this review, may be seen in the Preface to the Common Prayer Book.

Thus was the whole Liturgy brought to the state in which it now stands, according to the use of the Church of England. It was unanimously subscribed by both houses of Convocation, 20th Dec., 1661, and was established by the last Act of Uniformity, Stat. 13 and 14 Car. II. Ch. 4. when Lord Chancellor

Clarendon was charged by the House, to return the thanks of the Lords to the Bishops and Clergy of both provinces, for the great care and industry shown in the Review.

This Liturgical work is spoken of in the Statute of Charles II. as consisting of three distinct books: [1st.] "The Book of Common Prayer, and Administration of the Sacraments and Rites and Ceremonies of the Church, according to the use of the Church of England; together with [2dly.] The Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and [3dly.] The form or manner of making, ordaining and consecrating of Bishops, Priests, and Deacons."

Such is the history of the Common Prayer, and of the several Reviews it has undergone in England; exclusively of the insertion of certain Services; which, as they are intended for occasions of a political and local nature, need not be mentioned in this place.

When, in the course of divine Providence, the United States became independent on the Government of Great Britain; it was evident, that the different branches of the Episcopal Church throughout the Union had become severed from the jurisdiction of the Mother Church of England: which does not claim any authority beyond the limits of the British jurisdiction, but presumes the Church of every country to be left to the regulation of its own concerns; only under the Christian obligation of maintaining what is essential in doctrine, discipline, and worship, agreeably to holy Scripture, which she judges to contain all things necessary to Salvation.

Hence arose the expediency of common counsels, to perpetuate in the Protestant Episcopal Church in these States forms of Common Prayer, agreeably to the pattern which had been handed down to her from the Church of England: only with such variations, as might either be dictated by local circumstances; or,

being recommended by other considerations, were within the reach of that power which she was to possess in future, of providing that "all things be done decently and in order."

Accordingly, various conventions were held for the accomplishing of this object: but nothing was established, until the months of September and October, in the year 1789; when the Episcopal successions being at this time obtained from the Church of England, there was held in the city of Philadelphia a convention of the Bishops, the Clergy and the Laity; the two latter orders being represented by deputies from the Church in the different States. In that convention there was established "A Book of Common Prayer, &c."

The same Church has since, in a convention held in New-York, in the year 1792, appointed "A form of making and ordaining, &c."; and also "A form of Consecration of a Church or Chapel." And in the year 1801, at a convention held in Trenton, New Jersey, has set forth "Articles of Religion, &c."

OF THE MORNING AND EVENING PRAYER.

At a very early period in the history of Christianity, we find express testimonies, that they met, not only on Sundays, but every day, for the public worship of God. In a later period, that of the Apostolical Constitutions, the very order of such Service (as has been before noticed) is given in detail. The Morning Service is there described in the following manner. It began with the 63d Psalm, which was therefore called the *Morning Psalm*. Immediately after this, followed the Prayers for Catechumens, for those that were possessed, for the Candidates for Bap-

tism, and the Penitents, which were performed in the manner of *bidding of Prayers*.* After these were finished, then followed Prayers for the peace of the whole world, and for all orders of men in the Church. After these came another short bidding Prayer, for Peace and Prosperity, the ensuing day; which was immediately succeeded by the Bishop's Commendatory Prayer, or Morning Thanksgiving. When this was ended, the Deacon bid them bow their heads and receive the Bishop's solemn benediction; and then the Deacon dismissed the congregation with *Depart in peace*; the form of dismissing every Church assembly.

Such is the Order of the Morning Service, as described in the Apostolical Constitutions. To this, the Evening Service, as there set down, was in most things conformable. The principal difference consisted in this: it began with the 141st Psalm; and, instead of the bidding Prayer for Peace and Prosperity, and the Bishop's Commendatory Prayer, two others were used, more proper for the evening, and which were called the Evening Bidding Prayer, and Evening Thanksgiving. There was a difference in the Bishop's Benediction.

It further appears from other rituals, that it was customary, in some places, to recite several of the Psalms, and to mix Lessons along with them, both out of the Old Testament and the New, for the edification of the people.

OF THE SENTENCES. *When the wicked man, &c.*

King Edward's first Book of Common Prayer began with the Lord's Prayer: but such a beginning was afterwards thought too abrupt; and therefore, when that Book was reviewed in the same reign,

* Called by the Greeks, *προσφωνησις*.

they prefixed these *Sentences*, with the following *Exhortation*, *Confession*, and *Absolution*, as a proper introduction, to bring the mind of the congregation to a spiritual frame, and prepare them for the duty of Prayer, which is to follow. The *Sentences* here selected from Scripture are the most plain, and most likely to bring all sorts of sinners to repentance. It is in the discretion of the minister to use one or more of them, as it shall appear to him most suitable to the occasion.

OF THE EXHORTATION. *Dearlly beloved Brethren, &c.*

This Exhortation is to apply the foregoing *Sentences*, and to direct the congregation, how to perform the Confession that follows. The Minister offers to *accompany us to the throne of Grace*, knowing his Master will be glad to see him, with so many penitents in his retinue. He promises, he will put words into our mouths, and speak with us, and for us; only we are to declare our assent to every sentence, by repeating it reverently *after him*.

OF THE CONFESSION. *Almighty and most merciful Father, &c.*

We learn from Holy Scripture, that such as would pray with effect, always began by confession, Ezra ix, 5, 6. Dan. ix. 4, 5; to the end, that their guilt being removed by penitence, there might be no bar to God's Grace and Mercy. The Church has, therefore, rightly placed this Confession at the beginning of our Prayers. It is conceived in a very general form, in order that it may suit the whole Congregation; and that every individual, while he pronounces this general Confession with his lips, may mentally unfold the misery of his own heart, by reason of particular sins.

OF THE DECLARATION OF ABSOLUTION.

Almighty God, the Father, &c.

God having committed to his Ambassadors the *ministry of reconciliation*; the Church calls upon

them to exercise it now, when the Congregation have been humbled by the preceding Confession. The Priest, therefore, rises from his knees, and *standing up*, declares and pronounces, for their comfort and support, that *God pardoneth and absolveth all them that truly repent, and unfeignedly believe his Holy Gospel.*

Whether this is to be considered as only a *declaration* of the condition or terms of pardon, or whether it is an *actual conveyance* of pardon to all that come within the terms, has been made a question. In the Rubric prefixed to it in the Book of Common Prayer according to the use of the Church of England, it is entitled, *The Absolution*, which would not have been, had it been considered by that Church as a declaration only of Absolution: and again it is, by the same Rubric, to be *pronounced*, which word gives the idea of a sentence and not merely of a declaration. Further, if it amounts to a mere declaration to this effect, namely, that all penitent sinners are pardoned by God on their repentance, there seems no reason for placing it just *after* the Confession, for the same had been said *before* it, in the first sentence, *When the wicked man turneth away from his wickedness, &c.* It was a comfort to be told before, that pardon would follow upon repentance; and such hope had been, no doubt, a strong inducement to confession; but after such confession, the penitent may be allowed to look for the promised fruit of it.

In our Rubric it is termed *The Declaration of Absolution*, and is directed to be, not pronounced, but *made*. But instead of straining our understandings to comprehend the *effect* of this Absolution, pronounced by the Minister, it is enough for us to perform our own part, which, with God's grace, we still may at least endeavour at, and which we know to be indispensable, namely, *truly to repent and unfeignedly to believe his Holy Gospel.* As *The Absolution* is directed to be *made by the Priest standing*; while

the other Rubrics speak of a *Minister* only, it should seem, that no Deacon is authorized to perform this part of the service.

Similar remarks might be made on the other Form of Absolution, which, in the English Liturgy, is in the Communion Services only; but which the American Church prints in this place also, leaving the choice of the two forms to the Minister.

The word *Amen*, here subjoined, is a Hebrew word, which has more than one sense. In this place, it signifies *so be it*: At the end of Prayers and Collects, it signifies *so be it, O Lord, as in our prayers we have expressed*. But at the end of the Exhortations, Absolutions, and Creeds, it means either, *so be it, this is our sense and meaning*; or, *so be it, we entirely assent to, and approve of, what has been said*.

As the people are directed by the Rubric, *to answer here, and at the end of all the other Prayers, Amen*, they are to understand, that during the prayers, they are expected to be silent, and only to accompany the Minister in their minds. The Minister is the intercessor for the people, and it is his office to offer up their prayers and praises, in their behalf.

OF THE LORD'S PRAYER.

According to what has been already said, the part of the service hitherto performed, has been rather the preparation for Prayer, than Prayer itself; now comes the Lord's Prayer, with which the service began in the first Prayer Book of King Edward. After the preparation by confession and repentance, we are more qualified for pronouncing *Our Father*, than in the unprepared state, in which we were called upon to address him in the former office. The Doxology was added to the Prayer at the last Review, in the reign of Charles II. probably for this reason, because this is an office of praise, as it comes immediately after the benefit we have received from Absolution.

Here and wherever this prayer is used, the congregation are to join with the Minister in an "audible voice;" but before the last Review of the Common Prayer, the Minister used, in most of the offices, to say the Lord's Prayer alone; and the people answered at the end of it, by way of response, *deliver us from evil*. To give notice, and prepare the people for this response, the Minister used to elevate his voice, when he came to the petition, *lead us not into temptation*; in the same manner as is done by the Priest, in the Romish Church; who, at the conclusion of every prayer, raises his voice louder than ordinary, that the people may know when to subjoin their Amen.

OF THE RESPONSES. *O Lord, open thou our lips, &c.*

The design of the Responses is, by a grateful variety, to quicken the devotion of the congregation, and engage their attention: they having thus a share in the service, must keep themselves prepared for their turn; if the Minister did the whole, the people might grow heedless, and become unconcerned. Hence we find, in the ancient Jewish Church they sung hymns and prayers by courses; and, in all the old Christian Liturgies, there are, in imitation thereof, short sentences like these, which, from the people answering the Priests, are called Responses.

The Versicle in this place, with its Response, is from the 51st Psalm. After these have been pronounced, we have a confidence like David, Psalm vi. 9. Psalm cxxx. 7, that our pardon is obtained, and here turn our petitions to praises, *standing*, to denote the elevation of our hearts, and repeating the *Gloria Patri, &c.*

The Penitential Office thus concluded, we begin the office of Praise. *Praise ye the Lord, the Lord's name be praised*. The first of these versicles is no other than a translation of the word Hallelujah, which word was once held so sacred, that the Church

scrupled to translate it: in King Edward's first book it was retained after these versicles, and appointed to be always so used between Easter and Trinity Sunday.

Though the Prayers are thus divided between the Priest and the people, they should be considered but as one continued form; for both Minister and people ought mentally to offer up and speak to God, what is vocally offered up, and spoken by each of them respectively.

OF THE 95TH PSALM. *O come, let us sing unto the Lord, &c.*

This is placed here, with the addition of the verses from the 96th Psalm, as a proper preparative to the Psalms of the day, the Lessons, and the Collects. For it exhorts us to praise God, to pray to him, and to hear his word; and warns us not to harden our hearts. This Psalm is in the Latin service called *The Invitatory*, and was the beginning of some services.

OF THE PSALMS.

Having confessed humbly, begged forgiveness earnestly, and received the news of our Absolution thankfully, we shall be naturally filled with lowliness and gratitude, and be in a temper to sing the Psalms of David with his own spirit; after Prayer came Psalmody, in all the ancient Liturgies. Nothing can be so proper an assistant to the performance of this service, as the Book of Psalms; which is a collection of prayers and praises endited by the Holy Spirit, composed by devout men, on various occasions, and so suited to public worship, that they have long been so used by Christians, no less than by Jews. They contain great variety of devotions, agreeable to all degrees and conditions of men; inso-much that without great difficulty, every man may directly, or by way of accommodation, apply most of

them to his own case. For which cause, the Church uses these oftener, than any other part of Scripture. Such as do not admit of being applied to individuals, may be nevertheless thought very proper for recital, when it is considered, that what we say, or sing, is meant by the Psalmist to be the voice of the Universal Church. There is no reason to doubt, but that David in some of his Psalms, spoke as the representative of the Church: in others, he expresses himself in the person of the Messiah. A devout person may, with the same reference, repeat these Psalms, either in the Church or in his closet.

The custom of repeating or singing the Psalms *alternately or verse by verse*, seems to be as old as the Psalms themselves, and to have been practised by Christians as well as Jews. The practice is continued by our Church, though there is no particular Rubric to enjoin it. It was seen, that the Minister would have in vain exhorted the congregation to *praise the Lord*, as he had done in the foregoing verses, if they were not permitted to take their part in repeating the Psalms; neither would they keep the promise they had just made, that *their mouths should show forth his praise*: Further, what would become of the invitatory placed before the Psalms, *O come, let us sing unto the Lord*, &c. if the people were to have no share in the Psalms that follow? As it appears by the title to many of the Psalms, that they were sung to music, and as it is evident, that such was the practice among the primitive Christians, there seems the best authority for continuing such usage where it is convenient.

While we repeat the Psalms and Hymns, we *stand*, conformably to what we read, that while the Priests and Levites were offering up praises to God, *all Israel stood*, 2 Chron. vii. 6. Most of the Psalms contain some matter addressed to the Almighty, which makes it convenient and proper, that the whole of them should be repeated by us standing.

At the end of the Psalms, *Gloria Patri*, or else *Glory be to God on High*, commonly called the *Gloria in Excelsis*, &c. (which, in the Liturgy of the Church of England, is confined to the Communion Service,) is to be said or sung: to signify, that the same God is worshipped by Christians, as by Jews; the same God, that is glorified in the Psalms, having been from the beginning, Father, Son, and Holy Ghost, as well as now. So the *Gloria Patri*, or the *Gloria in Excelsis*, is used as an expedient to turn the Jewish Psalms into Christian Hymns, and fit them for the use of the Church amongst us, as they were before for the use of the Temple.

There have been several methods of apportioning the Psalms, so as they might be repeated periodically, in the Church service: one division was into seven portions, called Nocturns: in the Latin Church, they were all repeated once every week: in the Greek Church, they are divided into twenty portions, and so are repeated in twenty days. With us, they are divided into thirty portions; and by such means are repeated once every month: unless where it is thought expedient to use some select Psalms, more especially appropriate to public worship, &c. to answer which purpose there are selections of such Psalms, printed with the American Liturgy.

The Psalms in our Common Prayer, as well as those in the English services, and those in the Psalter, are taken from the Great English Bible, called Cranmer's; being the same that were referred to in the first Prayer Book of Edward VI. and that of Queen Elizabeth. This translation being less close to the original, than the last translation, has fewer Hebraisms in the style, and the language is thought, on that account, to be plainer and smoother.

OF THE LESSONS.

When our hearts have been raised up to God, in praising and magnifying him, as we do in the Psalms,

we are then in a fit disposition to hear, what he shall speak to us by his word: and by such change, an agreeable respite, or intermission, is given to the bent of our minds; for as the thoughts were required to be active in the Psalms, it is sufficient in the Lessons, if they hold themselves attentive. Now, therefore, follow two lessons, one out of the Old Testament, the other out of the New; to show the harmony between the Law and the Gospel: for what is the Law, but the Gospel foreshowed? What the Gospel, but the Law fulfilled? Things there prefigured are here performed. Thus the minds of the hearers are gradually led from darker revelations to clearer views; and prepared by the veils of the Law, to bear the light breaking forth in the Gospel.

Joining thus the reading of Scripture with the public Devotions of the Church, is a very ancient usage, not only among Christians but Jews. We are told in the Acts xv. 21. that *Moses was read in the Synagogues, every Sabbath Day*; and again, that the *Prophets were read at Jerusalem every Sabbath Day*. We learn from Justin Martyr, that in his time it was the custom to read Lessons out of the Prophets and Apostles in the Assembly of the Faithful. 1 Apol. ch. lxxxvii.

The Church has more than one method of choosing these Lessons, and prescribing their order. For the Lessons on ordinary week days, the method is, to begin with the first Chapter of Genesis, on the first day of January, and so continue till all the books of the Old Testament are read through, with the exception of certain omissions. Thus, the books of Chronicles are omitted, because they are, for the most part, the same with the books of Samuel and Kings. The Song of Solomon is wholly omitted, because it should be read with a disposition to understand it spiritually, and therefore it is not a proper piece of writing for a mixed congregation. The Jews, for this reason, are forbidden by their Doctors

to read it, till they are thirty years of age ; and there seems the like reason for a similar forbearance amongst us. Isaiah is not read in order, but postponed to be read at the time of Advent ; this Evangelical Prophet being the best admonitor to prepare us, for a true faith in the mystery of Christ's Incarnation and birth. Several Chapters in Ezekiel are omitted on account of the mystical visions in which they are wrapped. There are omissions of particular Chapters, for reasons that do not always appear, but no doubt were good ones in the minds of the Reformers. All the Canonical books of the Old Testament are in this manner read through, with the exceptions above mentioned, within the year. In like manner, of the New Testament, the Gospels, and Acts of the Apostles, are read thus twice, and the Epistles three times in the year.

The method of choosing Lessons for Sundays is different from that of the ordinary week days. For the former, there are select chapters from the Old Testament: the books being taken in order for the first Lesson ; and, for the second Lessons, Chapters are selected suitable, as nearly as may be, to the subjects of the different Seasons, &c. and where there is no peculiarity of Season, according to the order of the Books: the Gospels and Acts of the Apostles being generally appropriated to the Morning Service, and the Epistles to that of the Evening.

Upon Saints' Days, another method is observed. On them the Church appoints Lessons out of the Moral Books, such as Proverbs, Ecclesiastes, Ecclesiasticus, and Wisdom ; which being full of excellent instruction, are fit to be read on the days of Saints, whose exemplary lives and deaths, are the causes of the Church commemorating them, and commending them to our imitation.

Other Holy Days, such as Christmas Day, Circumcision, Epiphany, &c. have proper Lessons of their own, suited to the occasion, as will be seen hereafter.

It may here be observed, that there have been proper Lessons on all Holy Days appointed, even so early as the time of St. Augustin; in which appointments, however, changes were made in subsequent times.

The Scriptures being the word of God, the reading of them is an act of authority; and therefore the Minister is to read them *standing*. In former times the people stood; and *Ezra opened the Book in the sight of all the people; and when he opened it, all the people stood up*, Nehemiah viii. 5. Among the Primitive Christians, those only who were infirm, were permitted to sit, during the reading of the Scriptures. In our Rubric, there is no posture prescribed for the Congregation, and therefore they sit.

OF THE HYMNS IN GENERAL.

We learn from the Canons of the Ancient Church, that Hymns and Psalms were intermingled with the Lessons, that so, by the variety, the people might be secured against weariness, and distraction. Reason calls for this interposition of Hymns, in respect of the great benefits we may receive from the word of God. That we may not want Forms of Praise proper for the occasion, the Church has provided us with two after each Lesson, as well in the Evening, as the Morning Service; leaving it to the discretion of the Minister to use that, which he shall think most suitable.

OF THE HYMNS AFTER THE LESSONS.

The two hymns after the first Lesson at Morning Prayer, are that entitled TE DEUM, *We praise thee, O God, &c.* and that entitled BENEDICITE, *O all ye works of the Lord, &c.* the former of these is now most frequently used; the latter, only upon particular occasions. The Te Deum is generally believed to have been composed by St. Ambrose, upon the occasion of St. Augustin's Baptism; since which time it has ever been in the greatest esteem, and daily repeated in the Church.

The other was a Hymn in the Jewish Church, and adopted into the Public devotions of the Christians from the earliest times. It is an exact paraphrase of the 148th Psalm, and so like it in words and sense, that whoever despises this, reproaches that part of Canonical Scripture. This Hymn seems to be properly chosen, when the Lesson treats of the Creation, or sets before us the wonderful works of God.

The remaining Hymns are from the Psalms; except the second Hymn after the second Lesson for the Morning Service called *Benedictus*, Blessed be the Lord God of Israel, &c. that was composed by Zacharius, at the Circumcision of his son, John the Baptist. All these Hymns have been selected with the view of celebrating the Glories of God, in his works of Nature, of Providence, and of Grace, as set forth in the Scripture just before read.

OF THE APOSTLES' CREED.

As *faith comes by hearing*, Rom. x. 17. it seems proper after the two Lessons, to place *The Creed*; then Prayers, grounded upon it; for we cannot *call on him, in whom we have not believed*, Rom. x. 14.

Both minister and people are to join in repeating this Creed, because it is the profession of every one present; and also, that they may the more expressly declare their belief of it to each other, and consequently to the whole Christian world, with whom they maintain communion.

At the second article in the Creed, when the name of Jesus is mentioned, it has been the custom of the Church to make obeisance, &c. Philip. ii. 10.

The article of the descent into Hell not having been originally in the Creed, the Minister is left to his discretion in that particular.

The American Church prints the Nicene Creed in this place; and permits the use of this instead of the Apostles'; dispensing with the former in the Communion Service, when it is read immediately after

Daily Morning Prayer, and not as a distinct Service agreeably to what is supposed the original design.

OF THE VERSICLES BEFORE THE COLLECTS.

The Minister begins by blessing the Congregation.—*The Lord be with you*; and because he is their representative and mouth, the Congregation return his salutation,—*and with thy Spirit*; both which sentences are taken out of Scripture, Ruth. ii. 4. 2 Thess. iii. 16. 2 Tim. iv. 22. Gal. vi. 18. They were very early used in the Church Service; and they always denoted, as here, a transition from one part of the Service to another.

The Minister then calls upon us in these words,—*let us pray*: a form that was often repeated in all the old Liturgies,* warning us to lay aside all wanderings, to accompany the Minister with our thoughts and affections, and to sign them all at last with an hearty *Amen*.

O Lord, show thy mercy, &c. Psalm lxxxv. 7. answers to the Sunday Collect, which generally contains petitions for Mercy and Salvation. The second, *O God, make clean, &c.* Psalm li. 10, 11. answers to the daily Collect for Grace.

OF THE THREE COLLECTS AT MORNING AND EVENING PRAYER.

The first is the Collect of the day, the same that is used at the Communion, on which part of the Service, more will be said, when we come to the Collects, Epistles, and Gospels, appointed throughout the year.

The second is the Collect FOR PEACE; *O God, who art the author of peace, &c.* This Collect, as well the one in the Morning, as in the Evening service, is, word for word, translated out of the Sacra-

* *Ἐκ τῆς νῆως δεηθῶμεν*, and *ἐκ τῆς νεστερον δεηθῶμεν*, were the phrases in the Greek Liturgies.

mentary of St. Gregory. In that for the Morning Service, we pray for outward peace, and desire to be preserved from the injuries, affronts, and wicked designs of men, to which we are exposed during the day. In that for the Evening, we ask for inward tranquillity, requesting *that peace which the world cannot give*, as springing only from the testimony of a good conscience.

The third Collect, as well that for the Morning as the Evening, is framed from the Greek Euchologion; that in the Morning, **FOR GRACE**, *O Lord, our heavenly Father, &c.* is very proper to be used in the beginning of the day, when we are probably going to be exposed to various dangers and temptations. The other, in the Evening, **FOR AID AGAINST ALL PERILS**, is full as seasonable before the approach of night. We commend ourselves to the hand of God, who neither slumbers nor sleeps, with whom darkness and light are both alike.

OF THE PRAYER FOR THE PRESIDENT OF THE UNITED STATES.

O Lord, our heavenly Father, &c.

We have hitherto been praying for ourselves; but since it is enjoined by St. Paul, *That supplications, prayers, intercessions, and giving of thanks, be made for all men; for Kings, and for all that are in authority*, 1 Tim. ii. 1, 2. we proceed now, in compliance with that exhortation, to pray for the whole Church; and, in the first place, for the first Magistrate of the confederate Republic in which we live.

OF THE PRAYER FOR THE CLERGY AND PEOPLE.

Almighty and everlasting God, who alone, &c.

This prayer was added in the reign of Queen Elizabeth, in conformity to the practice of the ancient Church, which always had prayers for the clergy and people. This form is taken out of the Sacramentary of St. Gregory.

OF THE PRAYER FOR ALL CONDITIONS OF MEN, *O God, the Creator and Preserver of all mankind, &c.* THE GENERAL THANKSGIVING, *Almighty God, Father of all mercies, &c.*; THE PRAYER OF ST. CHRYSOSTOM, *Almighty God, who hast given us grace, &c.*; and *The Grace of our Lord Jesus Christ, &c.*; we shall, to avoid repetition, say nothing at present, as we shall have occasion to speak of them hereafter.

OF THE LITANY.

The Litany, as explained by the Rubric prefixed to it, is "A general Supplication:" in this sense it was used by the Greeks, both Heathens and Christians.* Such a kind of Litany was the supplication made by David, in the 51st Psalm, called one of the Penitential Psalms. Such was that Litany of God's appointment in Joel, [Joel ii. 17.] where, in a general assembly, the Priests, *the ministers of the Lord*, were to *weep between the Porch and the Altar*, and to say, *Spare thy people, O Lord, and give not thine heritage to reproach*; in imitation of which solemn supplication, our Litany retains the same words. Such a Litany also was that agony of our Saviour, described by St. Luke, chap. xxii. 44. when, according to the words of St. Paul, *he offered up Prayers and Supplications, with strong crying and tears*, Heb. v. 7.

It appears to be a very ancient form of Litanies, for the Priest to make short requests, and the people to respond to them in short sentences. There is a Litany of St. Ambrose in that form, agreeing in many things with our own. Gregory the Great, about A. D. 600, out of all the Litanies extant, composed that famous seven-fold Litany, which has been

* *φιλας λιτανευε τοκας*.—Hes. Theog. *Λιτανεια δε εστι παρακλησις προς θεον, και ικεσία—δι οργην επιφερομενν*.—Symeon Thess.

a pattern to all the Western Churches since, and to which ours comes nearer, than that in the present Roman Missal, wherein later Popes have inserted invocations of Saints, all which the reformers very justly expunged, when they adopted this excellent Office. About the year A. D. 400, Litanies had begun to be used with Processions, the people walking barefoot, and saying them with great devotion. But these processional Litanies, degenerating into conviviality, and causing scandal, it was decreed, by a Council at Cologne, that Litanies should be used only within the walls of the Church.

In the time of King Edward VI. and Queen Elizabeth, the Litany seems to have been used as preparatory to the second, or the Communion Service; for by their injunctions it was ordered, *that immediately before High Mass, or the time of Communion of the Sacrament, the Priests, with others of the Quire, shall kneel in the midst of the Church, and sing or say, plainly and distinctly, the Litany which is set forth in English, with all the Suffrages following, to the intent that people may hear and answer.* This custom was, to a late period, continued in some Cathedrals and Chapels; though now, for the most part, the Litany is made one Office with the Morning Prayer.

By the 15th Canon above mentioned, when the Litany is read as a distinct Service by itself, *Every householder, dwelling within a half a mile of the Church, is to come, or send one at the least of his household fit to join with the minister in Prayers.*

There is no direction, in the present Rubric, for the minister kneeling during the Litany: but it is universally practised, and must therefore be considered as intended to be enjoined, by the American Church; and, in the Church of England, is understood to be included in the Rubric, at the end of the Suffrages, after the second Lord's Prayer. It may

here be observed, that wherever the Minister kneels, the people do the same.

OF THE INVOCATION. *O God, the Father of Heaven, &c.*

All Litanies, both ancient and modern, begin with these solemn words,* *Lord have mercy upon us.* The *Invocation* in ours is still more solemn, and is, in truth, the sum of the whole Litany, being an earnest Address for Mercy, first to each person in the Holy Trinity, and then to them altogether. *O God, the Father of Heaven, &c.*

These whole verses are repeated by the Congregation after the Minister, that every one may first crave, in his own words, to be heard; after which, it is thought they may leave it to the Priest to set forth all their necessities, declaring only their assent to every Petition as he delivers it, which is done in the following manner.

OF THE DEPRECATIONS. *From all evil, &c.*

Because our requests ought to ascend by degrees, before we ask for a perfect deliverance, we beg the mercy of forbearance; *Remember not, Lord, our offences, &c.* to which the People respond, *Spare us, good Lord.*

After the way is thus opened, we commence our Petitions; and because deliverance from evil is the first step to felicity, we begin with these Deprecations for removing it. Both the Eastern and Western Churches open their Litanies in the same manner: theirs, as well as ours, is a Paraphrase upon that Petition in the Lord's Prayer, *Deliver us from evil.*

The first Petition is, to be delivered from sin and misery in general: *from all evil and mischief, &c.* After this, we descend to particulars, reckoning divers kinds of the most common sins, some of which

* In the Greek Litanies, they are *Κυrie ελεησου.*

have their seat in the heart and mind, and others in the body. We begin with those of the heart, where all sin originates: and we recount, first, those that concern ourselves, *all blindness of heart, &c.* secondly, those that concern our neighbours, as *envy, hatred, &c.* From the heart, sin spreads into the life and actions, and causes the sins of the body, as *all sinful affections, &c.*

After we have deprecated all these sins, generally and particularly, we proceed to pray against those judgments with which God generally scourges such as offend him, as *lightning and tempest, &c.* and, having deprecated those evils which endanger our lives, we proceed to pray against those, that would deprive us of our peace, as *sedition, privy conspiracy, &c.* and conclude with the worst of all sins, *hardness of heart, &c.*

And now to obtain deliverance from all these evils, we add the most important Supplication that can be imagined; the two Petitions, which the Latins called *Obsecrationes*, in which we beseech our Redeemer, *By the mystery of thy holy incarnation, &c.* and offer these considerations, to move him to grant our requests, and deliver us from all the evils we have been enumerating.

Because there are some particular times, when we stand in more especial need of the divine help, we pray for such aid before the evil day comes, *In all time of our tribulation, &c.*

Such is the method in which our Church has taught us to offer up Petitions for deliverance from evil; to each of which, the people signify their concurrence by repeating, *Good Lord, deliver us.*

It may be noticed here, that the words *rebellion and schism* were added at the last Review in England, to deprecate in future the like subversion of Church and State, which they had then lately experienced. After, *privy conspiracy, &c.* came, in both the Books of Edw. VI. *from the tyranny of the*

Bishop of Rome, and all his detestable enormities, which was omitted in the beginning of Queen Elizabeth's reign.

OF THE INTERCESSIONS. *We sinners do beseech thee, &c.*

According to the exhortation of St. Paul, that we should *make Intercession for all men*, 1 Tim. ii. 1. our Church, conformably also with the practice of every other Church, has made such Intercession a part of the solemn service of the Litany; and almost every one of the following Intercessional Petitions are taken out of the best and oldest Litanies extant.

That we may not seem too presumptuous in praying for others, who are unworthy to pray for ourselves, we begin this part of our Supplications, by acknowledging our sinful state: *We Sinners do beseech thee to hear us, O Lord God, &c.*

The first Petition, in these our Intercessions for others, is in behalf of the *Holy Church Universal*; after which we intercede for our own, in the persons of all those who have any Administration either of civil or of ecclesiastical concerns; in regard to the former, confining ourselves to Christian Rulers, because they are here considered as a part of the Universal Church.

After these Prayers for worldly blessings, we pray for that which is wanting for our souls, *To give us a heart to love and dread thee, &c.* which we extend to others, as well as ourselves, *To comfort and help the weak-hearted, &c.*

Having thus considered the souls of men, we proceed to such things as concern their bodies, and we pray for all the afflicted in general, *To succour all that are in danger, &c.* which is closed by a Prayer for *Mercy upon all Men*, and finally for our *enemies, persecutors, and slanderers, &c.*

Having prayed for ourselves and others separately, we pray for them and us together, in asking *to our*

use the kindly fruits of the earth, &c. concluding with a Prayer to amend our lives, &c.

To all these several Intercessional Petitions the Congregation signify their assent, by repeating, *We beseech thee to hear us, good Lord*; and at the close, are added some earnest addresses, like the Obsecrations, at the conclusion of the Deprecations, wherein we beseech Christ, by his divinity, and by his humanity, *Son of God, &c. Lamb of God, &c.* and as he is the *Lord Christ*, to *grant us peace*, and *have mercy on us*, and *hear us*; so that the whole is closed, as it began, by an address to the Trinity, though not in the same form.

OF THE SUPPLICATIONS. *Our Father which art, &c.*

The following part of the Litany is called *The Supplications*: which were first collected, and put into this form, as we are told, when the calamities of the Southern parts of Europe commenced, from the inroads of the barbarous nations; and were afterwards continued, from the consideration of the perils always attendant on the Church militant. Nevertheless, in this Church, the Minister is at liberty to use the Supplications, or to pass on to the Prayer *We humbly beseech thee, &c.*

These Supplications begin like other offices, with the Lord's Prayer; and this is followed by a Sentence and Response, which turn the reflection of David, in Psalm ciii. 10. into a Supplication, "God doth not deal with us, after our sins, neither will he reward us after our iniquities."

The minister then begins to pray alone for the people, giving them warning to accompany him, in their hearts, by the ancient form, *Let us pray*; words, which were not only an invitation to attend, but served, in the ancient Liturgies, as a mark of transition from one sort of Prayer to another; from what the Latins call *preces*, which were alternate petitions,

in which the priest and people joined, to *orationes*, which were said by the priest alone, the people answering *Amen*. The minister now proceeds to a Prayer which is called, though not entitled, the Prayer against Persecution: *O God, merciful Father, that despisest not, &c.* It is collected partly out of Scripture, and partly out of ancient forms, and is still to be found entire, among the offices of the Western church, with the title *For Tribulation of Heart*. This Prayer is not concluded with *Amen*, to show that the same request is still continued, though in another form; and that what the minister begged before alone, all the people now join to ask in the following alternate Supplications, taken from the Psalms; as, *O Lord, arise, &c.* from Psalm xlv. 26. and lxxix. 9. and Psalm cvi. 8. *O God, we have heard with our ears, &c.* from Psalm xlv. 1. After these is added the Doxology, in imitation of David, who would often, in the very midst of his complaints, suddenly break out into an act of praise, as in Psalm vi. 8. and Psalm xxii. 22. as if in firm persuasion that God would hear him. In the same manner, these Supplications go on for Deliverance, and at length conclude, *O Lord, let thy mercy be showed, &c. as we do put our trust, &c.* which are David's words in Psalm xxiii. 21.

The whole Congregation having, in the last sentences, addressed the *Son*, the Priest now calls upon us to make our application to the *Father*, in a most fervent form of Address, composed at first by St. Gregory, who has been so often mentioned before; *We humbly beseech thee, O Father, mercifully, &c.* This Prayer was afterwards corrupted by the Romish Church, which inserted the intercession of Saints; the Reformers expunged these novelties, restored it to its original form, and made some improvements in it. It is sometimes called, though not so entitled, a Prayer "for sanctifying our troubles."

OF THE PRAYER OF ST. CHRYSOSTOM, AND 2
COR. xiii. 14. *Almighty God, who hast given us grace,
&c. and The Grace of our Lord, &c.*

When the Litany was a Service by itself, these two final Prayers made a proper termination to it. They have since, as we have seen, been added to the end of the Morning Prayer; so that they always terminate the Service, whether the Litany is interwoven, as is now the practice, with the Morning Prayer, or the Morning Prayer is read without it: but in the former case, they are omitted in the Morning Prayer, and come in here, after some of the *Occasional Prayers*, which follow next in the Book, have been first read. For the like convenience of the officiating Minister, the *General Thanksgiving* is printed with the Morning and Evening Prayers, and with the Litany, in the American Book of Common Prayer.

OF THE OCCASIONAL PRAYERS.

ALTHOUGH there seems no need of any additional Prayers to complete so perfect an office as the Litany; yet, because in that comprehensive form, the various particular matters of supplication can only be barely mentioned, the Church has thought good to enlarge our petitions, in some instances, where the evils are so universal and grievous, that it is necessary they should be deprecated with peculiar importunity. We are told, that Solomon, in that solemn Prayer made by him at the Dedication of the Temple, supposed special Prayers would be made in the Temple, in time of *War, Drought, Pestilence, and Famine*, 1 Kings viii. 33, 35, 37. The Greek Church has full and proper Offices for times of *Drought, and Famine, War and Tumults, Pestilence and Mortality*, and upon occasion of *Earthquakes*. In the Western Missals, there is a Collect, Epistle, and Gospel, with some responses, upon every one of these subjects.

These are longer than ours; for ours are not a complete Office, but appointed to be subjoined to the Litany, or the Morning and Evening Prayer, every day, while the occasion requires it.

Among the occasional Prayers for this Church, the Prayer for Congress, being the same, excepting the necessary alterations, with that for the high Court of Parliament, is placed first. Then follows the Prayer for *Rain*, and that for *Fair Weather*, which are the same as in the English Book; and were in that originally placed as the end of the Communion; viz. in the first book of Edward VI. The next, viz. in time of *Dearth* and *Famine*, is the same as in the English Book; and so is the following, in time of *War* and *Tumult*, except with the omission of a few clauses. Preceding this there is in the English Book another, entitled, in time of *Dearth* and *Famine*, which is here omitted. After the above five Prayers, follow two for the Ember Weeks, to be said, one or the other, every day for those that are to be admitted to Holy Orders. Then follows the Prayer *in time of great Sickness and Mortality*; being a substitute for that entitled in the English Book, *in times of any common Plague or Sickness*. Then follow five Prayers, which have been added to the Liturgy by the American Church, viz. *For a Sick Person*, *For a Sick Child*, *For a Person or Persons going to Sea*, *For a Person under Affliction*, and *For Malefactors under Condemnation*. In the English Liturgy among the Occasional Prayers is the Prayer, *For all Conditions of Men*, drawn up either by Bishop Gunning or Bishop Sanderson, and another beginning, *O God, whose Nature, &c.* In the American Book the last is omitted, and the other transposed to the Order for the Daily Morning and Evening Prayer. The propriety of these several changes can only be judged of by a comparison of the two Books.

OF THE THANKSGIVINGS.

PRAISE and Thanksgiving have ever been a most essential part of Divine Worship, among Jews and Christians. The Compilers of our Liturgy had provided for the performance of this duty, by the *Hallelujah*, the *Gloria Patri*, and the daily Psalms and Hymns; but there still seemed wanting some more particular Thanksgivings on occasional deliverances, and therefore in the time of James I. were added the following special thanksgivings: *For Rain, for Fair Weather, for Plenty, for Peace and Deliverance from Enemies, for restoring public Peace at Home*, and two forms of Thanksgiving *for Deliverance from the Plague, or other common Sickness*. Still further, to obviate every possible objection of defects in our Liturgy, there was prefixed to the whole of them, at the last Review in the reign of Charles II. one GENERAL THANKSGIVING, *Almighty God, Father of all Mercies, &c.* for daily use; drawn up, as is said, by Bishop Sanderson.

This Prayer, as we have already observed, is now transferred, as in the case of that *for all Conditions of Men*, from this, to other parts of the Service. The Thanksgiving Prayers *for Rain, for fair Weather, for Plenty, for Peace and Deliverance from our Enemies*, and *for restoring public Peace at Home*, are the same as in the English Liturgy. That *for Deliverance from great Sickness* is what is entitled in the said Liturgy *for Deliverance from the Plague, or other common Sickness*; but the other to the same effect is left out of the American Book.

This Book has added two Prayers; one *for a Recovery from Sickness*, and the other *for a safe Return from Sea*; and has put at the head of all these Thanksgivings, that which in the English book is in the Service for Women after Child-Birth; to be said when the Service itself is not used on such occasions, the disuse of it being permitted. It may be proper to

note, that the American Church, having provided additional occasional Prayers and Thanksgivings, prints the prayer *for all Conditions of Men*, and the general Thanksgiving Prayer, in such a Form as shows that they are not designed to be accommodated, as in the English Service, to the necessities and the mercies of Individuals.

THE COLLECTS, EPISTLES, AND GOSPELS, TO BE USED THROUGHOUT THE YEAR.

OF SUNDAYS IN GENERAL.

FROM the beginning, one day in *seven* has been commanded by God to be set apart for the exercise of religious duties.

After *six* days spent in labour, the *seventh* is sanctified to the service of God, as an acknowledgment, that we worship the one true God, who rested on the *seventh* day, and sanctified it, after he had created the heavens, and the earth, in *six*.

The Jews keep this festival on Saturday, the day of the week, on which God delivered them from their Egyptian bondage. That deliverance was a type, and pledge of the deliverance, which was to come by Christ; and when this latter deliverance was consummated, by the Resurrection of Christ, on the *first* day of the week, *Sunday*, or the first day of the week, became, and has ever been, among Christians, the stated time of meeting, for more solemn performance of public worship. Among Judaising Christians, and, from their example, over a great part of the East, the Jewish Sabbath was, in addition to Sunday, still kept by Christians with some of the ceremony and reverence shown to the Christian one; while in the West, the Saturday was more generally kept as a fast, in consideration of its being the day, during which, our Lord lay in the grave.

OF OUR SAVIOUR'S HOLY-DAYS.

As the weekly return of Sunday calls upon us to celebrate God's goodness and mercies, manifested to us, not only in the creation, but in the redemption of the world, so are there set apart, by the Church, some days in the year, for the more especial remembrance of certain acts and passages in our Lord's life, and during his grand work for accomplishing our redemption. Such are his *Incarnation* and *Nativity*, *Circumcision*, *Manifestation to the Gentiles*, *Presentation in the Temple*; his *Fasting*, *Passion*, *Resurrection*, and *Ascension*; the *sending of the Holy Ghost*, and the *Manifestation of the Sacred Trinity*. That the observation of such days is fit, and necessary, we are taught by the example of the Jewish Church, where the celebration of solemn festivals was a part of the public Service. Some of these were appointed by God; as the *Passover*, the Feast of *Weeks*, the Feast of *Tabernacles*: others by men, who in this followed only the analogy of such divine appointments; as the Feast of *Purim*, and that of the *Dedication of the Temple*; to the latter of which our Lord himself gave his approbation, by his presence. The above-mentioned Christian commemorations were thought so laudable, that they were, very early, established in our Church, under the names of *Epiphany*, *Ascension Day*, *Whitsunday*, and the rest.

OF SAINTS' DAYS IN GENERAL.

Besides the more solemn Festivals, wherein they were to celebrate the mysteries of our redemption, the primitive Christians had their *Memoriæ Martyrum*, or days set apart for commemorating the Apostles, and the Martyrs of the Church, at whose graves they used to meet, annually, to celebrate their virtues, and to bless God for their exemplary lives, and glorious deaths; a practice, probably, founded upon

that exhortation to the Hebrews; *Remember them, which have the rule over you, and who have spoken unto you the word of God*, Heb. xiii. 7. These celebrations were usually on the days of the deaths of Martyrs, which were considered as their *birth days*; whereon they were freed from the sorrows of this world, and born again to the joys and happiness of an endless life.

OF FESTIVALS OBSERVED BY THIS CHURCH.

The pious celebration of Festivals, in honour of Martyrs, and Holy Men, grew, in course of time, to be not only burthensome, from their number, but censurable from the superstitious manner of their observance. It became, therefore, necessary, at the Reformation, to lay aside the Saints of later date: which was accordingly done, with one Saint after another, till no Holy-days were retained in the Calendar, as days of *obligation*, but such as were dedicated to the memory of those that were famous in the Gospels. Of these the principal were the twelve Apostles, who were constant attendants on our Lord: St. John the Baptist, and St. Stephen; the former, because he was Christ's forerunner; the latter, because he was the first Martyr: St. Paul, and St. Barnabas, on account of their extraordinary call: St. Mark, and St. Luke, for the service they did Christianity by their Gospels: the Holy Innocents, because they were the first who suffered on our Saviour's account: as also for the greater solemnity of Christmas, the Birth of Christ being the occasion of their deaths. The memory of all other pious persons is celebrated together upon the Festival of *All Saints*: and, that the people may know, what benefits Christians receive by the ministry of Angels, the Feast of *St. Michael and all Angels*, is, for that reason, solemnly observed by the Church.

These Festivals have been observed in the Church of England ever since the Reformation; and the Ru-

bric directs the *Minister to declare unto the people, on the Sunday before, what Holy-days, or Fasting-days are, in the Week following, to be observed.*

OF DAYS OF FASTING, OR ABSTINENCE.

Fasting has been used in all times as a part of repentance. Even the Ninevites, who lived in idolatry, had recourse to Fasting, as the means which appeared even to them proper for appeasing the wrath of God. Besides the examples of Fasting in private persons, as in David, Daniel, and others, there were fasts observed by the whole nation of Jews, upon solemn occasions. It is true, in the New Testament we find no positive precept that expressly enjoins Fasting: but our Saviour mentions Fasting, with Alms-giving, and with prayer; both of which are unquestionable duties: he himself too, before his entrance on his ministry, was pleased to give us an example of it, in his own person, by fasting forty days and forty nights; and he tells his Disciples, that *the days will come when the bridegroom shall be taken from them, and then shall they fast*, Matt. ix. 15. Accordingly, after his Resurrection, the duty of Fasting was not only recommended, 1 Cor. vii. 5. but practised by the Apostles, Acts xiii. 2. xiv. 23. After the Apostles, the primitive Christians were constant and persevering in their Fasts. The weekly Fasts were Wednesday and Friday, which were chosen, because our Lord was betrayed on the first of them, and crucified on the latter. The chief of the annual Fasts was that of Lent, which they observed by way of preparation to the Feast of Easter. The manner of their Fasting was very strict, consisting in an abstinence from all food, till the Public Service was over, till 3 o'clock in the afternoon; and in time of Lent till 6 o'clock, and then they fed only on herbs, pulse, and bread.

The Church of Rome makes a distinction between *Fasting* and *Abstinence*. On days of Fasting, they

are allowed but one meal in 24 hours; on days of Abstinence, they are indulged in a collation at night, provided they abstain from flesh and wine, and make but a moderate meal. Of the former class, are Lent, the Ember Days, Vigils, and Fridays, not being within the twelve days of Christmas, or between Easter and Ascension. Of the latter, are the Sundays in Lent, St. Mark, the three Rogation days, Saturdays, and the Fridays that are above excepted from the Fasts. This deference to St. Mark, is said to have arisen from his Disciples being eminent for Abstinence, as well as for Prayer and Sobriety.

This Church has not described the degree of Abstinence, but left it to the discretion of every Christian arising from the knowledge of his own maladies whether of Mind or of Body.

OF THE COLLECTS, EPISTLES, AND GOSPELS.

The Fasts, and Festivals, above-mentioned, are directed, by the Church, to be observed in a manner, that it was thought, would best answer the end for which they were appointed: that is, by enlarging the ordinary devotions of the day, adding particular Lessons on most of them, proper Psalms on some, and the Communion Office on all. There is also a particular Collect, Epistle, and Gospel appointed for every Sunday, and Holy-day, throughout the year.

The Epistles, and Gospels, now in use, are believed to have been selected by Jerome; and, it is thought, that the Collects are of equal antiquity, and, perhaps, framed also by that Father of the Church. Most of the Collects, which we now use, are to be found in the Sacramentary of Pope Gregory, who corrected the Offices in the year 600, after Christ. At the time of the Reformation, these Collects were cleared from the additions and corruptions, that had been introduced during the prevalence of later superstitions; and some old ones, that had been displaced, were then restored.

The Epistles, and Gospels, were, as was just said, put into the Lectionary by Jerome. They are the same, which are in general use throughout the whole Western Church, and which have been commented upon by several ancient fathers; so that they have, most of them, belonged to the same Sundays, and Holy-days, to which they are now appropriated by our Church, for above twelve hundred years.

Before the Review which was made of the Common Prayer Book at the Restoration, the Epistles and Gospels were of the translation of the great Bible of Cranmer; but upon the petition of the Presbyterian Commissioners on that occasion, the Commissioners on the side of the Church came to a resolution, that, in future, the new Translation, of James the First's time, should be used.

It is well worthy of observation, in what admirable order and method the Epistles and Gospels are appointed, and what special relation they bear to the occasions of the several Festivals and Fasts, on which they are read. For this purpose, the whole year is divided into two parts: the design of the former, being to commemorate Christ's living amongst us; that of the latter, to instruct us to live after his example: the former takes in the period from *Advent to Trinity Sunday*; the latter comprises all the Sundays from *Trinity to Advent*. Thus beginning at *Advent*, we first celebrate his *Incarnation* in general, and after that, the several particulars of it, in their order; such were the *Nativity*, *Circumcision*, and *Manifestation* to the Gentiles; his *Doctrine*, and *Miracles*; his *Baptism*, *Fasting*, and *Temptation*; his *Agony*, and *Bloody Sweat*; his *Cross*, and *Passion*; his *precious Death*, and *Burial*; his *glorious Resurrection*, and *Ascension*; and his *sending the Holy Ghost* to comfort us. During all this period, the chief end of the Epistles and Gospels is, to make us remember, what unspeakable benefits we receive from the Father, first by his Son, and then by his

Holy Ghost ; accordingly, this period of the year is very aptly concluded by giving Praise and Glory, to the whole blessed Trinity.

In the second part of the year, comprehending the period *from Trinity Sunday to Advent*, the Epistles and Gospels are employed in teaching us to lead our lives after our Lord's example : for having in the first part of the year learnt the mysteries of our religion, we are in the second to practise what is agreeable thereto ; building upon that foundation such a life, as the author of it requires of us. The Epistles and Gospels, therefore, are such, as may most easily and plainly instruct and lead us in the true paths of Christianity.

OF THE SUNDAYS IN ADVENT.

For the greater solemnity of the three principal Holy-days, *Christmas-Day*, *Easter-Day*, and *Whitsunday*, the Church has appointed certain days to attend them ; some to go before, and some to follow after. Before Christmas are appointed the four *Advent Sundays*, so called, because the design of them is, to prepare us for a religious commemoration of the Advent, or coming of Christ in the flesh. For the more religious observance of this season, courses of Sermons were formerly preached, in several Cathedrals, on Wednesdays and Fridays, as is now the practice in Lent.

The Collects for the first and second Sundays in Advent, were made new for the first Prayer Book of King Edward VI. That for the third Sunday was added at the last Review in England, in the place of a short one, not so suitable to the time. That for the fourth is the same as is to be found in the most ancient offices.

The Epistles and Gospels are all very ancient, and very fit for the time : they assure us of the truth of Christ's first coming ; and, as the proper means to bring our lives to a conformity with the end and design of it, they point out to us the prospect of his se-

cond coming, when he will execute vengeance on all those, who obey not his commandments.

It may here be observed, that the Church computes the beginning of the year, and renews the annual course of her services, at this time of Advent. She does not number her days, or measure her seasons, so much by the course of the sun, as by that of our Saviour, the *true Sun of righteousness*, who began now to rise upon the world, and, as the *day star on high*, to enlighten them that sat in spiritual darkness.

OF THE EMBER WEEKS.

The Ember days, are certain days set apart for consecrating the four seasons of the year, and for imploring God's blessing, by Fasting and Prayer, upon the Ordinations performed in the Church at those times. This latter design is conformable with the practice of the Apostles, who, when they separated persons for the work of the Ministry, prayed and fasted, before they laid on their hands, Acts xiii. 2, 3. As soon as the Church came to be settled, the Ordination of Ministers ceased to be performed, at any other than certain fixed times: these varied, in different Churches, till at last, in the Council of Placentia, A. D. 1095, they were confined to the Wednesday, Friday, and Saturday, after the 13th December, which fall after the third Sunday in Advent; the Wednesday, Friday, and Saturday, after the first Sunday in Lent; the Wednesday, Friday, and Saturday, after Whitsunday; and the Wednesday, Friday, and Saturday, after the 14th September, being the feast of the Holy Cross.

There have been many conjectures about the origin of this name. Emb, or Embe, in Saxon, signifies a course, or circuit; Embehtan, to administer; and Embehtman, a Minister. Ember Weeks may therefore signify, the periodical times for appointing Ministers.

The Ordination of Ministers was, perhaps, fixed at these seasons: First, that, as all men's souls are concerned in the ordaining of a fit Clergy, so all may have an opportunity of joining in Fasting and Prayer, for a blessing upon it. Secondly, that both Bishops and Clergy, knowing the time, may prepare themselves for this great work. Thirdly, that no vacancy in the Ministry may remain long unsupplied. Lastly, that the People, knowing the times, may, if they please, be present, either to approve the choice made by the Bishop, or to object against those, whom they know to be unworthy; which primitive privilege is still reserved to the people, in our well-constituted Church.

There is no Form of Service appointed by our Church, but two occasional Prayers for the Ember days, notwithstanding they are considered as Fasts, and fasts of so appropriate and important a design, as has been just described. Whether the Ordinations were appointed at these solemn seasons, or these seasons were made solemn ones, on account of the Ordinations, does not plainly appear; the two occasional Prayers apply to nothing, but the single circumstance of Ordination.

OF CHRISTMAS DAY.

That no one may want an opportunity to celebrate so great a festival as this, with a becoming solemnity, the Church both excites and assists our Devotion, by an admirable frame of Office appropriated to the day. In the first Lesson, Isaiah ix. to verse 8. she reads to us the clearest prophecies of Christ's coming in the flesh; in the second Lesson, Luke ii. to verse 15. in the Epistles and in the Gospel, she shows us the completion of these Prophecies, by giving us the entire History of it. In the Collect, she teaches us to pray, that we may be partakers of the Benefit of Christ's Birth; and in the proper Psalms, she employs

us in our duty of praising and glorifying God, for this incomprehensible mystery.

The Collect for this day was made new for King Edward VI.'s first Prayer Book. The Epistle and Gospel are the same, as were used in the most ancient Liturgies.

The Psalms for the Morning, are Psalms xix. xlv. and lxxxv. The 19th is chiefly employed to give Glory to God, for all his works of Glory and excellence; and it has been remarked, that the beginning of it, *the Heavens declare the Glory of God, &c.* is singularly applicable to the appearance of the new star, at the Birth of Christ, which conducted the wise men from the East, to come and worship him. The 45th is thought to be an Epithalamium, or marriage song, on the Nuptials of Solomon, with Pharaoh's daughter, and it has ever been deemed, mystically, applicable to the Union between Christ and his Church. The 85th Psalm, though it speaks in the past tense, has always been understood as prophetic of the future, and therein to prefigure the kingdom of Christ: so the primitive Christians understood it, and therefore they made it a part of their Service for this day.

The Evening Psalms, are Psalms lxxxix. cx. and cxxxii. The 89th is a commemoration of the mercies vouchsafed to David, and promised to be continued to his posterity; the greatest of which is the Birth of Messiah. The 110th is a prophecy of the exaltation of Messiah to his regal and sacerdotal Office. The 132d recounts David's care of the ark, and his desire to build God a temple, together with God's promise, to him and his posterity, of setting his seed upon the throne, till the coming of Christ.

OF THE SUNDAY AFTER CHRISTMAS DAY.

It was a custom among the primitive Christians to observe the octave, or eighth day after their principal feasts, with great solemnity; and upon every day

between the feast and the octave, as upon the octave itself, they used to repeat some part of the service that was performed on the feast day. In imitation of such religious custom, this day generally falling within the octave of Christmas, the Collect then used is repeated now; and the Epistle and Gospel still set forth the mysteries of our Redemption by the Birth of Christ. Before the Reformation, instead of the present Gospel, was read Luke ii. 33. to verse 41. The Genealogy that precedes it in the beginning of St. Matthew, was left out at the last Review.

OF THE CIRCUMCISION.

In celebrating this Festival, the Church meant to commemorate the active obedience of Jesus Christ, in fulfilling all righteousness (which is one branch of the meritorious cause of our Redemption), and his abrogating by those means, the severe injunctions of the Mosaical establishment, and putting us under the easier terms of the Gospel.

The observance of this Festival is not of very great antiquity; not higher than A. D. 1090. The Collect, Epistle, and Gospel for this day, were for the first time appointed in the first Prayer Book of Edward VI. The first Lesson for the morning gives an account of the institution of Circumcision; that for the Evening, and both the second Lesson and the Epistle, all tend to the same end, namely, to show that since the circumcision of the flesh is now abrogated, God has no respect of persons, nor requires more of us, than the circumcision of the heart.

OF THE EPIPHANY.

The word *Epiphany*, signifying *Manifestation*, was anciently applied as well to Christmas Day, when Christ was manifested in the flesh, as to this day, when he was manifested by a star to the Gentiles.

The principal design of the Church in celebrating this day is, to show our gratitude towards God, for manifesting the Gospel to the Gentile world; thus vouchsafing to them equal privileges with the Jews: the first instance of which Divine favour, was in declaring the Birth of Christ to the wise men of the East.

There are three manifestations of our Saviour commemorated on this day; that by a star conducting the wise men; that of the glorious Trinity at his Baptism, mentioned in the 2d Lesson of the Morning Prayer; thirdly, that manifestation of his Divinity, by turning water into wine, which is contained in the 2d Lesson for the Evening Service.

The first Lesson contains Prophecies of the increase of the Church, by the abundant accession of the Gentiles, of which the Epistle contains the completion, giving an account of the mystery of the Gospel being revealed to them. The Collect and Gospel are the same, as were used in the ancient Offices, but the Epistle was inserted at the first compiling of the Liturgy, instead of part of Isaiah lx. which is now read for the first Lesson in the Morning.

OF THE SUNDAY AFTER EPIPHANY.

From Christmas to Epiphany the Church's design, in all her proper Services, is, to set forth the *Humanness* of our Saviour, and to manifest him in the flesh; but from the Epiphany to Septuagesima Sunday, and more especially in the four following Sundays, she endeavours to manifest his *Divinity*, by recounting to us, in the Gospels, some of his first miracles and manifestations of his Divine power. The design of the Epistles, on these Sundays, is, to excite us to imitate Christ, as far as we can, and to manifest ourselves his Disciples, by a constant practice of all Christian virtues.

The Collects, Epistles, and Gospels for the five first Sundays after Epiphany, are all of them the

same as the Sacramentary of Gregory the Great, except, that the Collect for the 4th Sunday was a little altered at the Restoration, and that before the Reformation, the Epistle for that day was the same as the Epistle for the first Sunday in Advent.

The Collect, Epistle, and Gospel, for the sixth Sunday, were all added at the Restoration, till when, if there happened to be six Sundays after Epiphany, the Collect, Epistle, and Gospel for the fifth Sunday were repeated.

OF SEPTUAGESIMA, SEXAGESIMA, AND QUINQUAGESIMA SUNDAYS.

The first Sunday in Lent being called *Quadragesima* that is, being on the fortieth day from Easter, they denominated the three preceding Sundays, from the next round numbers, *Quinquagesima*, *Sexagesima*, and *Septuagesima*, numbering backwards from Easter.

The observance of these Sundays, and of the weeks following them, appears to be as ancient, as the time of Gregory the Great. Their design is, to call us back from the feasting and joy of Christmas, in order that we may prepare ourselves for the fasting and humiliation proper for the approaching season of Lent; and to bring us from thinking on the *manner* of Christ's coming into the world, to reflecting on the *cause* of it, namely, our own sins and miseries; that so, being convinced of the reasonableness of punishing and mortifying ourselves for our sins, we may the more strictly and religiously apply ourselves to those duties, when the proper time for them comes. Some more devout Christians used to observe the whole time, from the first of these Sundays to Easter, as a time of humiliation and fasting; but the generality did not begin their fasts till Ash-Wednesday.

The Collects, Epistles, and Gospels for these days, are all the same as in the ancient Liturgies, excepting only the Collect for *Quinquagesima* Sunday,

which was made new in King Edward VI.'s first Prayer Book. The Epistles for each of these three days, are taken out of St. Paul's Epistles to the Corinthians: the two first persuade us to acts of mortification and penance, by proposing to us St. Paul's example; and because all bodily exercises, without charity, profit us nothing, the third recommends us to this virtue, as a necessary foundation for all our other acts of Religion. The design of the Gospels is much the same with that of the Epistles.

The Tuesday after Quinquagesima Sunday is generally called *Shrove-Tuesday*; a name given it from an old English word, signifying *to confess*; it being the usage in the Romish Church to confess their sins on that day, and receive the holy Sacrament, in order to qualify themselves for a more religious observance of the holy time of Lent. This gave occasion to invitations and indulgences, by way of taking leave of flesh, and other dainties; and these by degrees degenerated into sports and merriment, which make up the whole business of the Carnival, in Romish countries.

OF THE FORTY DAYS IN LENT.

From the earliest ages it was a practice, among Christians, to set apart some time for mortification and self-denial, preparatory to the feast of Easter. The Christian Lent, probably, like other observances, is of Jewish origin, corresponding with their preparation to the yearly Expiation: their humiliation began forty days before the Expiation; and ours is forty days before the commemoration of the expiation of the sins of the whole world. It is said, this preparative fasting was, originally, only for forty hours; that is, from 12 o'clock on Friday, the time of our Saviour's falling under the power of death, till Sunday morning, the time of his rising from the dead. This was afterwards drawn out into more days, and then weeks, till it settled in forty days; a number

very anciently appropriated to repentance and humiliation. This was the number of days during which God covered the earth with the deluge; the number of years in which the children of Israel did penance in the Wilderness; the number of days Moses fasted in the Mount, and Elias in the Wilderness; the Ninevites had this number of days allowed for their repentance; and our Lord, when he was pleased to fast in the wilderness, observed the same length of time. The term Lent does not import any thing of fasting or religious observance: it is a Saxon word, signifying the Spring.

The whole season of Lent used to be observed with the most rigid strictness. No marriages were allowed; no commemoration of the Apostles, or Martyrs; whose Festivals were, on that account, transferred from the ordinary week-days to Sunday, or to Saturday: which latter, among the Eastern Christians, as has been already observed, was a Festival like Sunday. Except on these two days, the Eucharist was not consecrated during Lent; that being an act more suitable to Festivals than to Fasts; but on these days they consecrated enough to supply the Communion of the other days, till Saturday or Sunday returned again. Individuals observed the abstinence from food with more or less rigour; but they all agreed in this, to extend the Fasting, on every day in Lent, beyond the hour of three in the afternoon, at which time other Fasts ended, to the evening.

OF ASH WEDNESDAY, OR THE FIRST DAY OF LENT.

Sunday, being the day on which we commemorate the Resurrection of our Saviour, does not allow of Fasting; and if the six Sundays are deducted out of the six weeks of Lent, there remain only thirty-six days of Fasting; to make up, therefore, the number of forty, they added four days from the week prece-

ding, which made Wednesday the first day of Lent; thence called *Caput Jejunii*, and, for another reason, *Dies Cinerum*, or *Ash Wednesday*.

The latter name is said to have originated from the following custom. On the first day of Lent, the Penitents were to present themselves before the Bishop, clothed in sackcloth, with naked feet, and eyes turned to the ground. In this plight, they were introduced into the Church, where the Bishop, and the rest of the Clergy, all in tears, repeated the seven Penitential Psalms; and, rising from Prayers, they threw ashes upon them, and covered their heads with sackcloth; and then, with mournful sighs, declared to them, that, as Adam was cast out of Paradise, so they must be cast out of the Church. Then the Bishop commanded the officers to turn them out of the Church doors; and all the Clergy followed after, repeating that curse upon Adam, *In the sweat of thy brows shalt thou eat thy bread*. The like penance was inflicted on them the next time the Sacrament was celebrated, which was the Sunday following. All this was done, that the Penitents, observing how great a disorder the Church was put into, by reason of their crimes, should not lightly esteem of penance.

In the Morning and Evening Service, instead of the Psalms for the day, there are appointed six of David's Penitential Psalms, concerning which, we need only observe, that they are the very Forms, in which the Royal Prophet expressed his penitence; and that they have been so esteemed in the Church, as to be constantly used for the same purpose, in times of humiliation and repentance.

The Collect was made new at the compiling of the Liturgy; the Epistle and Gospel were taken out of the old Offices.

In the English Liturgy there were no Lessons appointed for Ash Wednesday; but this Church has appointed for the Morning Service, Isa. lix. and Luke

vi. from verse 20., and for the Evening, Jonah iii. and 2 Pet. iii. She has also taken away the Communion, as a distinct Service; and has printed the excellent Prayers towards the end of it, immediately after the Collect for this day, and enjoined the use of them after the Litany.

OF THE SUNDAYS IN LENT.

The Sundays in Lent are, in our Church, as well as in the Greek Church, named from their number. The fourth, however, is generally with us called *Mid-lent Sunday*, though some term it *Dominica Refectionis*, the *Sunday of Refreshment*: the reason of which probably is, that the Gospel for the day contains the miracle of our Saviour feeding five thousand; or, perhaps, that the first Lesson in the Morning Service contains the history of Joseph entertaining his brethren. The *fifth* Sunday is, by the Latins especially, often called *Passion Sunday*: this might be a more appropriate name to the following Sunday, which is *the Sunday next before Easter*, and has obtained the appellation of *Palm Sunday*, in commemoration of our Saviour's triumphal entry into Jerusalem, when the multitude that attended him strewed palm branches in his way: in memory of which remarkable transaction, palms used to be borne in England, till the second year of Edward VI.

The Collects, as well as the Epistles and Gospels, of all these Sundays, are the same that we meet with in the old Offices, excepting that the *first* was made new at the Reformation, and the last is, in the Litany of St. Ambrose, appointed for Good Friday. These Collects, Epistles, and Gospels, designed for our meditation on Sundays, being the intervals of the Fast-days during the week, are calculated to remind us of the duties we have undertaken in this time of general humiliation. In the Epistles, we are taught the obligation of returning to our acts of self-denial and humiliation: and, in the Gospels, we have set

before us, the example of Christ, who not only fasted, but went about doing good; in all which we are, more especially at this time, bound to imitate him.

OF THE PASSION WEEK.

As the Fasting during the time of Lent was appointed in imitation of our Saviour's Fasting, so that in Passion Week may be considered as appointed to commemorate his Sufferings and Passion, which were then completed. Some considered it as only a continuation of the same Fast, but kept in a strieter degree. This was called *The Great Week*, on account of the important transactions it witnessed, and the great effects derived to us from them; and *The Holy Week*, from the devout exercises in which Christians employed themselves upon this occasion. Some persons are said to have fasted the whole of this week, from Monday morning to cock-crowing on the Sunday morning, at which time our Saviour was supposed to have risen. There are several constitutions of Emperors, to prohibit all law proceedings during this week.

This Church has made provision for exercising the devotion of her members in public, by rehearsing, in the Lessons, Epistles, and Gospels, most of those portions of Scripture, that relate to the occasion of this week's commemoration.

The same Collect that is used on the Sunday before is appointed to be used on the four days following, till Good Friday.

The Reformers did not much confine themselves to the Gospels appointed for this week in the ancient Offices; but thought it would be most useful, to read all the accounts of our Saviour's Passion, given by the four Evangelists, as they stand in order. St. Matthew's account is, accordingly, appointed for Sunday; chap. xxvi. for the second Lesson, and xxvii. for the Gospel. St. Mark's account is read on Monday and Tuesday. St. Luke's on Wednesday and Thursday.

On Good Friday, St. John xviii. for the second Lesson, and xix. for the Gospel.

The Epistles now appointed were thought somewhat more suitable, than those in the older Offices.

In the English Service, there were only Lessons for Wednesday and Thursday in this week; but this Church has added Lessons for Monday and Tuesday, and has changed some of those for Wednesday and Thursday for others, the prophecies of which were thought strongly predictive of events which were to take place under the Gospel.

OF THE THURSDAY BEFORE EASTER.

On this day did our Saviour give *commandment* to his Apostles, to commemorate the Sacrament of his Supper, which he this day instituted, after the celebration of the Passover: hence this day is called *Dies Mandati*, thence *Mandate*, or *Maunday-Thursday*: though some think it is so called, from that *new commandment*, which he gave them, *to love one another*, as is recorded in the second Lesson for the Morning Service.

The Gospel for this day is peculiarly proper to the time, as it treats of our Saviour's Passion. The Epistle contains an account of the institution of the Lord's Supper: the constant celebration of which, both in the Morning and in the Evening after supper (as was the practice among the early Christians, in memory of its being first instituted at that time), rendered that portion of Scripture very suitable to the day.

On this day, the Penitents, that were put out of the Church on Ash Wednesday, were received into it again; partly that they might be partakers of the Holy Communion, and partly in memory of our Lord's being on this day apprehended and bound, in order, by his sufferings, to work our deliverance and freedom. The form of reconciling Penitents was this: the Bishop went out to the doors of the Church,

where the Penitents lay prostrate on the earth; and thrice, in the name of Christ, called them, *Come, come, come, ye children, hearken unto me, I will teach you the fear of the Lord*; then, after he had prayed for and admonished them, he reconciled them, and brought them into the Church. The Penitents, thus received into the bosom of the Church, trimmed their heads and beards; and, laying off their penitential weeds, re clothed themselves in decent apparel.

OF GOOD FRIDAY.

This day received its name from the blessed effects of our Saviour's sufferings. It has always been a day of the strictest fasting and humiliation, from a sense of the guilt of the sins of the whole world, which drew upon our blessed Redeemer that painful and shameful death of the cross.

The Gospel for this day, by the course just mentioned, falls upon St. John, which too is more proper than any taken from the other Evangelists, because he was the only one who was present at the Passion, standing by the Cross while others fled; whose testimony as an eye-witness, and whose example not to fear or be ashamed of the Cross of Christ, should ever be remembered. The Epistle proves, from the insufficiency of the Jewish sacrifices, that they only typified a more sufficient one, which the Son of God did, as on this day, offer up. In imitation of Christ's Love for us in so suffering, the Church teaches us, in one of the Collects, to pray, that the effect of Christ's death may tend to the salvation of all Jews, Turks, Infidels, and Heretics.

The Psalms for the day were all composed by David, in times of his greatest calamity, and do most of them belong mystically to the Crucifixion of our Saviour: especially the 22d, which is the first for the Morning; and was, in several passages, literally fulfilled by his sufferings, and recited by him, either in part or the whole, when upon the Cross.

The first Lesson for the Morning, is Gen. xxii. containing the account of Abraham's readiness to offer up his son Isaac, thereby typifying that perfect oblation, which was this day made by the Son of God. The second Lesson is John xviii. The first Lesson for the Evening, contains a clear prophecy of the Passion of Christ, and of the benefits the Church thereby receives: the second Lesson, in the English Service, was 1 Pet. ii. but this Church has substituted for it 2 Philipp. ii. because of its so strongly expressing the Humiliation of Christ, contrasted with his pre-existent dignity. She has also included in the first Lesson the last two verses of the preceding chapter, because they complete the sense of this conspicuous Prophecy.

OF EASTER EVE.

This Eve was, in the ancient Church, celebrated with more than ordinary devotion; with solemn watching, and with multitudes of lighted torches, making together a mixture of humiliation and magnificence. The day was a Fast, and the Vigil continued till midnight; a little after which, it was supposed by some that the Resurrection took place: and in the East, till cock-crowing; which by others was supposed to be the crisis of that extraordinary event,

This Church, instead of these painful exercises, has provided for the devotion of her true sons, by advising us to fast in private, and by calling us together in public, to meditate upon our Saviour's death, burial, and descent into Hell: the Gospel treats of the two former, and the Epistle of the latter.

OF EASTER DAY.

No one can doubt, that in and from the time of the Apostles, there has always been celebrated an anniversary to commemorate the Resurrection of Christ; the only dispute has been, what was the particular time when the Festival should be kept.

In the primitive times, on this day the Christians of all Churches used to meet one another with this morning salutation, *Christ is risen*; to which the person saluted answered, *Christ is risen, indeed*; or else thus, *and hath appeared unto Simon*, Luke xxiv. 34. which custom is still retained in the Greek Church. Our Church, supposing the same eagerness for the joyful news amongst us, begins, as soon as the Absolution is over, and we are rendered fit for rejoicing, her office of praise with Anthems proper to the day, encouraging her members to call upon one another, *to keep the feast, for that Christ, our Passover, is sacrificed for us, and is also risen from the dead, and become the first fruits of them that slept.*

The Psalms for the Morning Service are ii. lvii. and cxi. The first of these was composed by David, upon his being triumphantly settled in his kingdom, after the opposition made by his enemies. It is also a prophetic representation (and so the Jews themselves confess) of the Messiah's inauguration in his regal and sacerdotal office, after he had been persecuted and crucified. The 57th Psalm was occasioned by David being delivered from Saul; and, in a mystical sense, it contains Christ's triumph over Death and Hell. The last Psalm is a Thanksgiving for the marvellous work of our Redemption, of which the Resurrection of Christ is the chief.

The Psalms for the Evening Service are cxiii. cxiv. and cxviii. The first was designed to set forth the admirable Providence of God, which was never more discernible than in the great work of our Redemption. The second is a Thanksgiving for the deliverance of Israel out of Egypt; an event which has ever been considered as typical of our deliverance from Death and Hell. The last is supposed to have been composed on David's being in undisturbed possession of his kingdom, and after the ark was brought into Jerusalem; and was secondarily intended to prefigure our Saviour's Resurrection.

The first Lessons for the Morning and Evening Service, contain an account of the passover, and the deliverance of the Israelites from Egypt: the one prefiguring Christ, who is our Passover; the other, as was before said, our deliverance from Death and Hell. The Gospel, and the second Lesson for the Evening, give us full evidence of Christ's Resurrection; and the Epistle and second Lesson for the Morning, teach us what use we should make of it.

The Collect, Epistle, and Gospel, are all very ancient.

OF THE MONDAY AND TUESDAY IN EASTER WEEK.

The solemnization of Easter was, among the primitive Christians, prolonged for fifty days, up to Whitsuntide; during this whole time, all Fasts were suspended; the ceremony of Baptism was universally performed, and, in token of a time of joy, Prayers were repeated in the posture of standing, as on Sundays. As devotion abated, this long-extended feast was shortened. In our Church there is an appointment of Epistles and Gospels only for Monday and Tuesday; but there is a provision for the observance of the whole week, by a preface in the Communion Office, which is suitable to the season, and is to be repeated for eight days successively.

The first Lesson for Monday morning treats of God's sending the Israelites manna, or bread, from Heaven. This was a type of our blessed Saviour, who was the bread of life, that came down from Heaven, of which whoever eateth hath eternal life. The first Lesson for Monday evening contains the history of vanquishing the Amalekites by the holding up of Moses's hands; by which posture he put himself in the form of a Cross, and typified the victory that Christians obtain over their spiritual enemies, by means of the Cross of Christ. The striking also of the Rock, from whence issued water, affords

another type; for in the same manner, our Saviour, when smitten upon the Cross, gave forth that living water, of which whosoever drinketh shall never thirst. And this spiritual application, both of the manna and of the rock, is made by St. Paul, 1 Cor. x. 3, 4. The second Lessons contain full testimony of our Saviour's Resurrection; the first gives an historical account of it: the second relates the story of the lame man being restored to his feet, through faith in the name of Christ; which must be taken as an undeniable proof that he was then alive.

The first Lesson for Tuesday morning, contains the Ten Commandments, which were communicated to the people by the ministry of Moses: wherein is prefigured our Saviour, who was to be a Prophet like unto him; and who was to bring down a new Law from Heaven, and more perfectly reveal the divine will to man.

The first Lesson for the Evening, represents Moses interceding for the children of Israel, for whom he desired even to die, and *be blotted out of the book of Life*; thereby typifying Christ, who *died, and was made a curse for us*. The second Lesson for the morning, is a further evidence of our Saviour's Resurrection; and that for the Evening, contains an argument which proves, by his Resurrection, the necessity of ours.

The Collects, Epistles, and Gospels, for these days, are the same as in the old Offices; only the Collect for Tuesday was, in king Edward's first Prayer Book, appointed for the second Communion on Easter Day.

ON THE SUNDAYS AFTER EASTER.

On the first Sunday after Easter, being the Octave of Easter Day, there used to be a repetition of part of the Service of Easter Day; and hence this Sunday, being celebrated in like manner as that Feast, but in a lower degree, obtained the name of *Low Sunday*.

The Epistle of the Day is addressed to those newly baptized; Easter and Whitsuntide having been formerly (as has been before said) the seasons for baptizing. Both that and the Gospel were used very anciently on this day.

The other Sundays after Easter were, as has been observed, all spent in joyful recollection of our Saviour's Resurrection, and the promise of the Comforter; which make the principal subjects of all the Gospels, from Easter to Whitsuntide. The Epistles for the same period attemper this joy, by repeated exhortations to the practice of duties, which alone are answerable to the profession of Christians. The Epistles, and Gospels, and all the Collects (except the Collects for the 2d, and an alteration in the 4th), are all very ancient. The Gospel for the 5th Sunday is peculiarly applicable, as it foretells our Saviour's Ascension, and as it relates to the *Rogations*, which are performed on the three following days.

OF THE ROGATION DAYS.

What the Greeks called Litanies, the Latins termed *Rogations*. They were, originally, public supplications, with fasting, for averting some calamity that was apprehended: at length, in the sixth century, they were, by the first Council of Orleans, ordained to be made annually, on the Monday, Tuesday, and Wednesday, preceding the Ascension Day. On these days, the Church has a regard, not only to prepare our minds for celebrating our Saviour's Ascension in a decent manner, but also to appease God's wrath, that so he may be pleased to avert those judgments which the sins of the nation deserve; and that he may vouchsafe to bless the fruits, with which the earth is at this time covered.

In the times of Popery, these Rogations were performed with processions, and other solemnities, all of which were abolished as superstitious and inconvenient, at the Reformation; and no provision was made

for any service on these days, except that Curates were enjoined, by an injunction of Queen Elizabeth's reign, at the times of perambulations of Parishes, performed on some of these Rogation Days, to admonish the people to give thanks to God, while they beheld his benefits in the increase and abundance of his fruits, by saying the 104th Psalm; at which time, also, they are to inculcate such sentences as, *Cursed be he which translateth the bounds and doles of his neighbour*; or perform such other order of Prayer as should thereafter be appointed: none such was appointed; though there was a Homily for these occasions. In the American Episcopal Church the name has been retained, but no especial institution has been annexed to it.

OF ASCENSION DAY.

The commemoration of Christ's Ascension, at the expiration of forty days after his Resurrection, has ever been a Festival in the Church.

The Psalms appointed for this day, are the 8th, 15th, and 21st for the Morning. The 8th, which is employed in magnifying God for his wonderful creation of the world, and for his goodness to mankind, may be prophetically applied to the greatest of all mercies, that of exalting our human nature, by our Saviour's assuming the flesh, and ascending with it to Heaven. The 15th Psalm shows how justly our Saviour was entitled to *ascend the Holy Hill*, that is, the highest Heavens, of which Mount Sion was a type; since he was the only person who had all the qualifications mentioned in that Psalm. The 21st was plainly fulfilled in our Saviour's Ascension, when he was *exalted in his own strength*, and had *a crown of pure gold set upon his head*.

The Psalms for the Evening Service are the 24th, 47th, and 108th. The first, as it celebrates the bringing of the Ark to the house prepared for it on Mount Sion, prophetically speaks of Christ's Ascension into

Heaven. The next is mystically applied to the Christian Church, which it exhorts to make rejoicing, and to sing praise, because *God has gone up with a merry noise, and the Lord with the sound of the trump*. In the last, the Psalmist gives thanks to *God, among the people, for setting himself above the Heavens, and his glory above all the earth*, which was literally fulfilled on this day.

The first Lesson for the Morning, is peculiarly applicable, as recording the going up of Moses into the Mount, to receive the Law, and to deliver it to the Jews; this being a type of our Saviour's Ascension into Heaven, to send a new Law, the Law of Faith. The first Lesson at Evening, contains the taking up of Elijah, and his conferring a double portion of his Spirit on Elisha; which may prefigure our Saviour's Ascension, and the sending down of the fullness of his Spirit on his Apostles and Disciples.

The second Lessons are plainly suitable to the day, as are also the Collect, Epistle, and Gospel, which are the same that we meet with in the oldest Offices.

OF THE SUNDAY AFTER ASCENSION DAY.

As the Apostles, during this week, continued in constant expectation of the Comforter, whom our Saviour had promised, this was sometimes called *Expectation Week*.

The Collect for this day, was a little altered at the Reformation; but the Epistle and the Gospel are the same that were used of old. The Gospel contains the promise of the Comforter, which is the Spirit of Truth. The Epistle exhorts every one to make such use of those gifts of the Holy Spirit, as becomes good stewards of the manifold Grace of God.

OF WHITSUNDAY.

The Feast of *Pentecost* (so called from being the *fiftieth* day after Easter*), was of great eminency among

* πεντηκοστη ἡμέρα.

the Jews; it was instituted in memory of the Law being then delivered on Mount Sinai; and it became of no less account among Christians, for the descent of the Holy Ghost, on that same day, on the Apostles and Disciples. Some conclude, from St. Paul's earnest desire to be at Jerusalem at this time, Acts xx. 16. that it was observed, in his days, as a Christian Festival. We are certain, it was observed from the earliest ages after the Apostles.

Among the conjectures on the derivation of the name Whitsunday, one is, that, being the eighth Sunday after Easter, it used, in the French language, to be called *huit Sunday*.

The proper Psalms for the Morning Service, are, Psalm 48th, and 68th. The 48th Psalm, being a Hymn in honour of Jerusalem, is, in a mystical sense, an acknowledgment of God's glorious mercies to the Church of Christians under the Gospel: of which none was greater than the immediate inspiration of the Apostles, by the Holy Ghost, and the addition, on that same day, by means of the same Spirit, of three thousand souls to the Church. The other Psalm contains a prophetic description of the Ascension of Christ, *who went up on high, and led Captivity captive, and received gifts for men*.

The Psalms for the Evening, are, Psalm 104th, and 145th. The former, in as much as it is a meditation on the power of God, in making and preserving all the creatures of the world; so it celebrates the miraculous works of the Holy Ghost, which made *the clouds his chariot, and walked on the wings of the wind*. The latter is a form of solemn Thanksgiving to God, wherein we declare the power of the Third Person in the Trinity, and talk of *his Worship, his Glory, his Praise and wondrous Works*.

The first Lesson for the Morning, Deut. xvi. to verse 18, contains the law of the Jewish Pentecost or *Feast of Weeks*, which was a type of ours; for, as the Jews received, on this day, the Law from

Mount Sinai, the Christians, on this day, received the New Evangelical Law from Heaven, by the administration of the Holy Ghost. The first Lesson for the Evening, Isaiah xi. is a prophecy of the conversion of the Gentiles to the kingdom of Christ, through the inspiration of the Apostles by the Spirit of God. The completion of which prophecy is recorded in both the second Lessons, Acts x. 34. Acts xix. to verse 21; but especially in the portion of Scripture chosen for the Epistle, which contains a particular description of the descent of the Holy Ghost on the Apostles, according to the promise mentioned in the Gospel. The Gospel, Epistle, and the Collect, for the day, are taken from the old Liturgies.

OF THE MONDAY AND TUESDAY IN WHITSUN WEEK.

The Whitsun Week was never made entirely a Festival like that of Easter; because the Wednesday, Thursday, and Friday, were Ember days, and observed as Fasts, and days of Humiliation and Supplication, for a blessing on the work of Ordination, which was usually on the next Sunday following such fasting, in imitation of the Apostolical practice, mentioned, Acts xiii. 3. The Monday, and Tuesday were, however, observed in the same manner as those days in the Easter Week, and for the same reasons.

The Collects, Epistles, and Gospels, for both these days, are ancient. The Epistles are concerning the Baptism of Converts; Whitsuntide and Easter being, as has been before said, the more solemn time for performing that ceremony: they further concern the receiving of the Holy Ghost, by the hands of the Apostles; this being the season for *Confirmation*, which was always done, by the imposition of hands. The Gospel for Monday, seems to have been chosen for the instruction of the new baptized; the Gospel

for Tuesday, in consideration of this being one of the *Ember*, or Ordination *Weeks*.

The first Lesson for Monday Morning, is the History of the Confusion of Tongues at Babel; whereby the Church reminds us, that, as the Confusion of Tongues spread idolatry, and made men lose the knowledge of the true God, so God provided, by the Gift of Tongues, under the Gospel dispensation, to repair the knowledge of himself, and lay the foundation of a new religion. In the first Lesson for Monday Evening, is recorded the resting of God's Spirit on the seventy Elders of Israel, to enable them to ease Moses of part of his burden; which exactly prefigured the descent of the same Holy Spirit at this time, upon the Apostles and others, to the same end, that the care of all the Churches might not lie upon one single person. Accordingly, the second Lesson for this day, teaches, that these spiritual gifts are all given to profit withal, and must, therefore, be all made use of, to edification, as to their true and proper end.

The first Lesson for Tuesday Morning contains the History of the Inspiration of Saul, and his Messengers, by the Spirit of God; and in the Evening, Deut. xxx. is the prophecy of Moses, how God would, in after times, deal with the Jews upon their repentance. The Morning's second Lesson forbids us to *quench the Spirit* of God; the second Lesson warns us, not to believe all teachers, who boast of the Spirit.

OF THE TRINITY SUNDAY.

As the praises of the Trinity were every day celebrated in the Doxology, Hymns, and Creeds, the ancient Church thought there was no need to set apart one particular day for that, which was done on each. This Sunday was therefore no otherwise distinguished than as an octave of Pentecost, till the heresies of Arius, and others, against two persons of the

Trinity, had excited the apprehensions of the Church; and then, it was thought convenient, to make the Trinity the more solemn subject of one particular day's meditation. The reason why this day was chosen, as more seasonable for this solemnity, was because, when our Lord had ascended into Heaven and the Holy Ghost descended upon the Church, there then ensued a better knowledge of the doctrine of the glorious Trinity, which before that time had not been so particularly disclosed.

This mystery was not clearly delivered to the Jews; who being surrounded by idolatrous nations, might perhaps have mistaken it for a plurality of Gods; it was not, however, so hidden even in those times, but that a person, with a spiritual eye, might discern glimmerings of it dispersed through the Old Testament. The first Chapter in the Bible seems to set forth three persons in the Godhead, which makes this a very proper Lesson for the solemnity of this day. For besides, what is said of *the Spirit of God* which *moved upon the waters*, ver. 2. we find the Creator himself, consulting with others about the greatest work of the Creation, the making of man, ver. 26. The reason of the choice of the other first Lesson, Genesis xviii. is as obvious; it records the appearance of the great Jehovah to Abraham, in company with two other persons, which, it is supposed, was designed to show him the *Trinity of persons*. But this sacred mystery is nowhere so plainly manifested, as in the 2d Lesson for the Morning, Matthew iii.; which at one and the same time, relates the baptism of the Son, the voice of the Father, and the descent of the Holy Ghost; and these, though they are, as appears from this Chapter, three distinct persons in number, yet the second Lesson in the Evening, 1 John v. shows, that they are but one in essence.

The Epistle and the Gospel are the same, as, in ancient services, were assigned for the octave of Whitsunday. The Gospel seems suited to the season,

as being the last day of the more solemn time of Baptism. At the same time neither the Epistle nor the Gospel is improper to the day, as Trinity Sunday; for in both are mentioned the three persons of the Trinity; and that remarkable hymn of the Angels in heaven mentioned in the portion of Scripture chosen for the Epistle, has of itself seemed to many to be a sufficient manifestation of three persons, and but one God. The Collect is plainly adapted to this day, as it is Trinity Sunday.

OF THE SUNDAYS FROM TRINITY SUNDAY TO ADVENT.

The whole time from Advent to Trinity Sunday, is chiefly taken up in commemorating the principal acts of Providence in the great work of our Redemption; and, therefore, such portions are selected for Gospels, as are thought most suitable to the several solemnities, and most likely to confirm our faith, in the mysteries we celebrate. But, from Trinity Sunday to Advent, the Gospels are not chosen as peculiarly proper to this, or that Sunday: only such passages are selected out of the Evangelists, as are proper for our meditation at all times, and may conduce to the making of us good Christians.

The Epistles tend to the same end, being frequent exhortations to an uninterrupted practice of all Christian virtues. They are all of them taken out of St. Paul's Epistles, and they observe the very order, both in Epistles and Chapters, in which they stand in the New Testament, with the exception of those for the five first Sundays, that for the eighteenth, and the last for the twenty-fifth.

Those for the first five Sundays (except that for the fourth) are all taken out of St. John, and St. Peter; and they are placed first, that they may not, afterwards, interrupt the order of those taken from St. Paul. The Eighteenth was one of the *Dominicæ vacantes*, that is, without any service at all, owing to

the duty, and fasting on the preceding Saturday, and the performance of ordination, which lasted so late on the Saturday night, as to require rest, for the Clergy, on the next day. This day had, afterwards, a particular Epistle and Gospel allotted to it, suitable to the solemnity of the time. The Epistle hints at the necessity of spiritual teachers, and mentions their requisite qualifications: the Gospel treats of our Saviour silencing the most learned of the Jews, by his questions, and answers; thereby, also, showing how his Ministers ought to be qualified.

The last Sunday which has an Epistle that varies from the order of the rest, is the Twenty-fifth. This Sunday, being considered as a sort of preparation, or forerunner to Advent, (as Advent is to Christmas,) an Epistle was chosen for it, not according to the former method, but such a one, as so clearly foretold the coming of our Saviour, that it was afterwards applied to him by the common people; as appears, by an instance mentioned in the Gospel for the same day, *This is, of a truth, that Prophet that should come into the world:* and it is, no doubt, for the sake of this Text, that this portion of Scripture, which had before been appointed as the Gospel for the 4th Sunday in Lent, is here repeated, because they thought this inference of the multitude, a fit preparation for the approaching season of Advent. The Collect, Epistle, and Gospel, are thought so appropriate to this season, that it is directed, by a Rubric after the Gospel, that if there should be more than twenty-five Sundays before Advent, the Collect, Epistle, and Gospel of this day, shall always be used on the Sunday before Advent.

All the Collects, for these Sundays, together with the Epistles, and Gospels, are the same as they were taken out of the Sacramentary of Gregory the Great, excepting, that some of the Collects were a little corrected at the last review in England, rather to amend and smooth the expression of them, than to make any

material change in the sense ; and excepting further, that similar corrections, very few in number, have been made, in the American Review, in these, as also in some of the preceding Collects.

OF THE IMMOVEABLE FEASTS.

It remains to speak of some immoveable Festivals, which are subjoined in the Common Prayer Book, to the Sundays after Trinity. These are set apart for the commemoration of the Apostles, the first Martyrs, or other holy persons. It will be sufficient to make a few observations on some of them.

SAINT ANDREW'S DAY.

It may be observed, that as St. Andrew was the first, who found the Messiah, John i. 38, 42. and the first who brought others to him, so the Church, for his greater honour, commemorates him first in her anniversary course of Holy-Days, placing his Festival at the beginning of Advent, as the most proper to bring the news of our Saviour's coming.

SAINT THOMAS'S DAY.

St. Thomas's Day seems to be placed next, not because he was the second that believed Jesus to be the Messiah, but the last that believed his Resurrection ; who, though at first the most doubting, had at length the greatest evidence of its truth ; which passage the Church recommends, at this season, as a fit preparative to our Lord's Nativity ; to incline us to believe, with St. Thomas, that the Jesus, whose birth we are afterwards to commemorate, is the very Christ, or, in the words of St. Thomas, *our Lord, and our God.*

OF THE DAYS OF ST. STEPHEN, ST. JOHN, AND THE INNOCENTS.

The Collects for St. Stephen's Day, and the Holy Innocents, were made new at the Restoration, and that for St. John's Day was somewhat altered. But

the Epistles and Gospels for these days, are the same we meet with in the most ancient offices, except that the Epistle of St. John's Day was first inserted at the Restoration, instead of a Lesson out of the 25th of Ecclesiasticus.

The reasons for this choice are plain. The Epistle on St. Stephen's Day gives us an account of his Martyrdom; the Gospel assures us, that his blood, and the blood of all those who have suffered for the name of Christ, shall be required at the hands of those who shed it. On St. John's Day, both the Epistle and Gospel are taken out of his own writings: the Epistle contains St. John's testimony of Christ, and the Gospel declares Christ's testimony of St. John: the Gospel seems applicable to the day itself; the Epistle, to its being attendant upon the preceding more solemn Festival. On the Innocents, the Gospel relates the history which occasioned this celebration; the Epistle shows the glorious state of those, and the like Innocents in Heaven.

SAINT PAUL'S CONVERSION.

St. Paul is not commemorated, as the other Apostles are, by his death, or Martyrdom, but by his *Conversion*; because it was highly beneficial to the Church of Christ; for, while other Apostles had their particular provinces only, in the propagating of Christianity, he had *the care of all the Churches*, and contributed to the preaching of the Gospel throughout the world.

THE PURIFICATION AND ANNUNCIATION.

These Holy-days, though they have relation to the blessed Virgin, do yet more properly belong to our Saviour. The Annunciation has a peculiar respect to his Incarnation; the purification regards his manifestation in the flesh, when he was presented in the Temple. On the latter of these days, Old Simeon declared Christ *to be a light to lighten the Gentiles*,

as may be seen in the Gospel for the day. It is thought to be in allusion to this expression, that the Festival of the Purification used to be celebrated by abundance of candles, so as to be called *Candlemas-Day*. This practice continued in England, till 2 Edward VI, when it was forbidden by an order of the King in Council.

SAINT MATTHIAS'S DAY.

This is on the 24th of February. It used in leap years to be observed on the 25th: but according to our present Calendar, it is fixed, in all years, on the 24th; which has put an end to a variety, and a debate that had subsisted for some time.

ST. PHILIP, AND ST. JAMES.

On this day, the Church read, before the last Review in England, Acts viii. for the Morning's second Lesson, therein commemorating St. Philip the Deacon: but now she appoints part of John i. and commemorates St. Philip the Apostle, and St. James, the brother of our Lord, the first Bishop of Jerusalem, who wrote the Epistle which bears his name; part of which is appointed as the Epistle for the day.

The other St. James, the son of Zebedee, surnamed the Great, (either by reason of his age, or stature) has another day peculiar to himself in July.

ST. JOHN THE BAPTIST.

St. John Baptist's Nativity is celebrated on account of the wonderful circumstances of it, and of the great joy it brought to all those, who expected the Messiah. There was formerly another day, August 29th, set apart for commemorating his death. But now the Church reminds us of both on the same day; whereon though his mysterious birth is principally solemnized, yet the chief passages of his life, and the story of his death, are severally recorded in the portions of Scripture appointed for the day.

SAINT BARTHOLOMEW.

The Gospel for this day is Luke xxii. 24–31. The parallel place to it in St. Matthew is appointed to be read on St. James's day; then indeed more properly, because it contains an admonition, which was occasioned by the request of Zebedee's children, of which James was one. Bartholomew is supposed to be the same as Nathaniel, which would make John i. 43. to the end, a more suitable Gospel. The choice of the Gospel from St. Luke, is said to have arisen from a supposition, that Bartholomew's noble descent, gave occasion to the strife there recorded.

SAINT MICHAEL, AND ALL ANGELS.

This day is set apart to express our thankfulness to God, for the many benefits received by the ministry of holy Angels; and it bears the name of St. Michael, because he is recorded in Scripture, as an Angel of great power and dignity, and as presiding over the Church of God, with a particular vigilance and application. Dan. x. 13.

ALL SAINTS.

The Pantheon at Rome, dedicated to all the Gods, was, at the desire of Boniface IV. Bishop of Rome, about 610 A. D., taken from the heathens by Phocas the Greek Emperor, and dedicated to the honour of *all Martyrs*. Hence arose the commemoration of All Saints, which used to be on the first of May; but afterwards was changed to the first of November. Our Reformers, who had laid aside the celebration of a great many Martyrs, thought fit to retain this day, whereon the Church, by a general commemoration, returns her thanks to God for them all.

OF THE ORDER FOR THE ADMINISTRATION
OF THE LORD'S SUPPER,
OR HOLY COMMUNION.

WHAT we more compendiously express in the general conclusion of our Prayers, *Through Jesus Christ our Lord*, we more fully and forcibly represent in the celebration of the Holy Eucharist; wherein we intercede on earth, in conjunction with the intercession of our high priest in heaven. It is on account of this near alliance between praying and communicating, that we find the Eucharist was always, in the purest ages of the Church, a part of the daily Service.

Our Saviour prescribed no particular method for the performance of this Service: most of the Churches, in the primitive ages, and since, have taken the liberty of composing Forms for themselves. The Compilers of our Liturgy, following their example, no otherwise confined themselves to the ancient Liturgies, than in extracting out of them an Office for themselves, which they have done with great judgment, and singular success.

This Office was originally intended to be distinct, and to be introduced by the Litany, (as has been before remarked,) and consequently to be used at a different time from the Morning Prayer. The Offices are still as distinct as ever, and might still be read at different times; a custom, which was continued in some Cathedrals, to a late period. It is certain, that the Communion Service still retains the old name of the second Service; and it has, by some strict persons, been deemed a sort of irregularity, that they are ever blended together into one Office.

OF THE RUBRIC BEFORE THE COMMUNION.

It should be noted, that this Rubric distinguishes between absolutely repelling and entirely shutting out any one from the Communion, as by a judicial

act, and only suspending him for a time, till the Minister has an opportunity of sending his case to the Ordinary, for his judgment and direction. Neither by the Ecclesiastical or Civil Law, are any to be shut out from the Communion, but such as are *notorious* delinquents; and none are *notorious* but such as the sentence of the Law has declared so, upon their confession, or conviction. The Rubric of this Service, seems to refer to the 109th Canon, which requires the Ordinary *to punish all such notorious offenders, by the severity of the Laws, and not to admit them to the Communion till they be reformed.* This is distinct from the notoriety, by which *the Congregation is offended*, and of which the Ordinary is supposed not yet to have heard; for which the Curate may refuse the Communion. But none of the preceding observations in this paragraph apply to our Church.

The 3d Rubric, which directs that the Table, at the Communion time, shall stand in the body of the Church, *or*, in the Chancel, is a direction, that related to a matter, which had been the cause of much unhappy dispute, from the beginning of the Reformation. For the first 300 years after Christ, the Holy Board was constantly distinguished by the name of *Altar*: in the fourth century, in the writings of Athanasius, it is once called *Table*: in after times, both names came to be used promiscuously; the one having respect to the *oblation* of the Eucharist, the other to the *participation*: but the Board was always placed Altar-wise, in the most sacred part of the Church; and it was fenced in with rails, in order to secure it from irreverent approach.

During the reign of Edward VI. the disposition of the Reformers was to change the Altar into a Table, to be placed in the middle of the Church. When Queen Mary brought back Popery, the Altar was restored. In Queen Elizabeth's time, there was an injunction for placing the Holy Table where the Altar used to stand; and this injunction declared, that

there was no essential difference between Altars and Tables, so as the Sacrament was duly administered. This was one of the expedients, used in her reign, for reconciling the different parties in religion.

The direction for the Priest to stand on the north side, is, that he may be better seen and heard ; which, as our Altars are now placed, he cannot be, but at the north or south side. As the *officiating* Minister is to be on the north side ; the *assisting* minister, if any, is to be on the south side. The Romish Priests used to place themselves on the west side, with their back to the Congregation.

The American Church permits this part of the Service to be said in the usual place of Morning and Evening Prayer.

THE LORD'S PRAYER.

The Lord's Prayer is a fit beginning to this sacred ordinance, which, in so peculiar a manner, claims our Lord for its author. The primitive fathers believed this Form was made on purpose for the Holy Communion ; and they generally expounded the petition, *give us this day our daily bread*, of the body of Christ, the bread of life, which, in those days, they daily received, as has just been said, for the nourishment of their souls. Accordingly, the American Church, regarding the original idea of a complete and independent Service, retains the Lord's Prayer in this place, but permits the omission of it, when the Morning Service has been read just before.

OF THE COLLECT FOR PURITY. *Almighty God, unto whom, &c.*

As the children of Israel were to be purified, before the first publication of the Law, *Exod. xix. 14.* ; so must we have *clean hearts* before we are fit to hear it. For which reason, when the Commandments were added in the second Book of King Edward, it was thought proper, that this Form should precede them. The Form has been in the oldest Communion

Offices of the Western Church. The American Church has added to it our Saviour's Summary of the Commandments, in his answer to the Pharisees concerning the comparative dignity of them, and has subjoined one of the Collects expressive of Prayer for Grace to keep them; but of these additions it has permitted only, and not enjoined, the use.

OF THE TEN COMMANDMENTS.

Since we are to confess all our sins before we come to this Sacrament of pardon, the Church with great propriety directs the Minister, now standing in the most holy place, to *turn himself to the people*; and from thence, like another Moses, from Mount Sinai, to convey God's laws to them, by *rehearsing distinctly all the ten commandments*; and the people, *still kneeling, shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come.*

In the English Liturgy, there follow in this place two Prayers; one or the other of which is to be used, at the discretion of the Minister, for the King. The American Church, supposing sufficient provision made elsewhere for Prayer for civil Rulers, omits them in this place.

OF THE COLLECT, EPISTLE, AND GOSPEL.

The reading of portions out of the Epistles and Gospels, at the celebration of the Eucharist, is of very ancient usage in the Church; and not improbably copied from the Jews, who read the history of the Passover, before the eating of the paschal lamb. It may be remarked, that, as our Saviour's disciples *went before his face to every city and place, whither he himself would come*, Luke x. 1.; so here, the Epistle, as the word of the servant, is read first, that it may be as a harbinger to the Gospel, to which the

last place, and greatest honour is reserved, as being the word of their great Master.

There is no authority in the English Liturgy for saying, as is the custom, *Glory be to Thee, O Lord*, when the Minister is about to read the Holy Gospel, though the practice is as old as St. Chrysostom. It was enjoined, in the first Book of Edward VI: why the direction was left out in the subsequent Books, does not appear: But the American Church has restored it.

There is no direction to the Minister to say, *The Gospel is ended*; the reason of which is imagined by some to be, because it may be supposed to be still continued in the Creed that follows. Though the Congregation sit during the reading of the two Lessons and the Epistle, they are directed to stand while the Gospel is read, which always contains something that our Lord did, spake, or suffered.

OF THE NICENE CREED.

In the English Book of Common Prayer, the Apostles' Creed being placed after the daily Lessons, the Nicene Creed is placed after the Epistle and Gospel, both of them being founded on the doctrine of Christ and his Apostles: and, since in this Sacrament we are to renew our Baptismal vow, one branch of which was, that we would *believe all the Articles of the Christian Faith*, it is very requisite, that, before we are admitted to receive it, we should declare, that we stand firm in the belief of these articles. Nevertheless, as according to general practice such a declaration has been made just before in the Morning Service, the American Church omits it in that case: but on this account she permits the Nicene Creed after the Apostles' in the Morning Service, leaving a choice of them to the Minister in that place.

The Nicene Creed is so called, as being, for the most part, drawn up by the first General Council of Nice, A. D. 325.

OF THE RUBRIC AFTER THE NICENE CREED.

The direction to the Minister, to declare the Holy-days and Fast-days in the following week, was, that the people might not observe such Popish days as had been laid aside by the Reformation: It may have a different use now; to remind us, what Holy-days and Fast-days we ought to keep.

OF THE SERMON.

The Sermon is ordered in this place, because the first design of Sermons was, to explain some part of the foregoing Epistle and Gospel; in imitation of that practice of the Jews, mentioned in Nehemiah viii. 8. for which reason, they were formerly called *Post illis*, (or more properly *Post illa*, namely *Evangelia*,) because they *followed the Gospel*.

OF THE OFFERTORY, OR SENTENCES, AND THE RUBRICS THAT FOLLOW. *Let your light so shine, &c.*

After the confession of our Faith in the Nicene Creed, and the improvement which it may have received by the Sermon, or Homily, then comes the exercise of our Charity, without which *our Faith would be dead*, Jam. ii. 17. When the Jews came before the Lord at the solemn feast, *they were not allowed to appear empty, but every man was required to give as he was able, according to the blessing of the Lord, which he had given him*, Deut. xvi. 16, 17. Our Saviour supposes, that we should never come to the Altar *without a gift*, Matt. v. 23, 24.; and his custom of directing alms to be given at the Passover, made his Disciples mistake his words to him that bore the bag, John xiii. 29. The primitive Christians used to make large donations at this feast of Love; which sometimes extended to gifts of houses and lands, and laid the foundation of the Church revenues, that grew so great in after times.

To stir us up to follow these examples, the Minis-

ter is directed, after the Sermon, where there is a Communion, to return to the Lord's Table, and begin the Offertory, "saying one or more of the Sentences following," which come in the place of an Anthem, that used to be sung in the old Liturgies, whilst the people made their oblations at the Altar, and, for that reason, are called, "The Offertory:" they contain instructions, injunctions, and exhortations, to that great duty.

The Priest, in placing the bread and wine upon the Table, offers them solemnly to God, as an acknowledgment of his Sovereignty over his creatures, and that they may thenceforth become properly and peculiarly his. So in all the Jewish sacrifices, of which the people were partakers, the viands, or materials of the feast, were first made God's, by a solemn oblation, and then afterwards eaten by the Communicants, not as man's, but as God's provision, who, by thus entertaining them at his own Table, declared himself reconciled, and again in covenant with them. In like manner, our Saviour, when he instituted the New Sacrifice of his own body and blood, first *gave thanks, and blessed the elements*; that is, offered them up to God, as Lord of the Creation. So the most ancient fathers expounded this passage; and, for such reason as this, whenever they celebrated the Holy Eucharist, they offered the bread and wine, for the Communion, to God upon the Altar, with this, or some such short ejaculation, *Lord, we offer Thee thy own, out of what thou hast bountifully given us*: after which, they received them, as it were, from him again, in order to convert them into the sacred banquet of the body and blood of his Son.

It is thought not consistent with this direction of the Rubric, nor with the above examples of devotion among ancient Christians, that the elements should be placed on the Table before the beginning of the Morning Prayer, by the Clerk, or Sexton, as now practised.

OF THE PRAYER FOR THE WHOLE STATE OF
CHRIST'S CHURCH MILITANT HERE ON EARTH.
Almighty and ever living God, &c.

The *Alms* for the Poor; the *Devotions*, or gifts, which used formerly to be made for the Clergy; and the *Oblations* of the bread and wine, being now presented to God, and placed before him on his Holy Table, our Church calls us to the exercise of another branch of Charity, that of Intercession. Our *Alms* are confined to a few indigent neighbours; our *Prayers* may extend to all mankind. The primitive Christians, when they celebrated these holy mysteries, used a form of intercession for the whole Catholic Church: but most of their *Liturgies* reserve this till after the Consecration: in ours, it is immediately after placing the elements on the Table. In the primitive Church too, their *Prayers* took in the dead, as well as the living. They had a persuasion, that the interval between death and the end of the world is a state of expectation and imperfect bliss, in which the souls of the righteous wait for the completion and perfection of their happiness, at the consummation of all things; and, therefore, whilst they were praying for the Catholic Church, they thought it not improper to add a petition, in behalf of that larger and better part of it, which had gone before them; that they might, all together, obtain a blessed and glorious resurrection. Upon this idea, a petition for the deceased was continued by our Reformers in this very Prayer, in the first Common Prayer Book of Edward VI.; but this, together with a Thanksgiving for the examples of the Saints, which was much larger than the one we now have, was left out of the second Book; and the words *militant here on earth* were added to the Exhortation, *Let us pray for the whole state of Christ's Church*, in order more expressly to limit the Prayer to the living only. The substance of the Thanksgiving was, at the last Review, (in the reign

of Chas. II.) added again; although the direct petition for the *faithful departed* was still discontinued. The American Church has discontinued the addition of the words *on earth*, but retained the word *militant*.

OF THE EXHORTATIONS ON THE SUNDAY OR HOLY DAY BEFORE THE COMMUNION. *Dearly Beloved, &c.*

These Exhortations are so suitable to the occasion, that, if every Communicant would duly weigh, and consider them, they would of themselves be no small help towards a due preparation.

OF THE EXHORTATION AT THE COMMUNION.
Dearly Beloved in the Lord, &c.

As the former Exhortations were to increase the number of Communicants, this is to improve their disposition. In the ancient Greek Church there were always used such cautionary preparations as this. In the American Church, there has been omitted the reference to 1 Cor. 11. 27, &c.; which is often misunderstood by sincere but timid persons.

OF THE INVITATION. *Ye that do truly, &c.*

The Holy Feast being now ready, and the guests prepared by all due instruction, the Priest, who is the steward of these mysteries, invites them to *draw near*; at which time, perhaps, it would be more conformable if all the Communicants were to come from the more remote parts of the Church, as near to the Lord's Table as they could. He advises them to draw near with *Faith*; and, seeing they cannot exercise their Faith as they ought, until they have heartily confessed and repented of their sins, he calls upon them so to do.

OF THE CONFESSION. *Almighty God, Father of our Lord Jesus Christ, Maker of all things, &c.*

Since Christ's Sufferings are commemorated in

this Holy Ceremony, it is highly reasonable, that we should confess our Sins, which were the causes of them. This is performed in words so apposite and pathetic, that, if the repentance of the Congregation is only answerable to the Form, it is impossible it should ever be more hearty and sincere.

OF THE ABSOLUTION. *Almighty God, our Heavenly Father, who of his great Mercy, &c.*

General Confession and Absolution, have entirely taken place of the ancient discipline, which excluded from the Sacrament every notorious offender, till he had received a *particular* absolution, upon his manifest and declared repentance.

The form of Absolution in this place is an imitation of that ancient form of blessing, recorded in Numbers vi. 24. There can be no fitter opportunity than the present, when so many penitent sinners are kneeling, and begging forgiveness, for the Minister to exercise whatever power he is invested with, to support the spirit of a dejected penitent, by assuring him of a pardon in the name of God. Such is the only way left us for quieting disturbed consciences, since revelation has ceased to speak to us on special occasions.

OF THE SENTENCES OF SCRIPTURE. *Hear what comfortable words, &c.*

These sentences contain the very promises on which the above Absolution is grounded; and, if duly considered, they must satisfy the most fearful souls, heal the most wounded heart, and utterly banish the blackest clouds of sorrow and despair.

OF THE LAUDS AND ANTHEMS. *Lift up your hearts, &c.*

After having thus exercised our Charity, our Repentance, and our Faith, the next part of the Office is Thanksgiving; which is so considerable a portion

of our present duty, that it has given name to the whole, and caused it to be called* the Eucharist, or *Sacrifice of Praise*. Here we begin with the Lauds and Anthems which, with most of the remaining part of the Office, are purely primitive, being nearly as old as Christianity itself, and to be found almost verbatim amongst the ancient writers.

The Congregation, after the exercise of their Faith upon the foregoing Sentences, seem to have gotten above the world, and ready to enter into the other, there to join with the glorified Saints and Angels, in praising and adoring God, who has done so great things for us.

The sentences here used were, in the primitive Liturgies, only the introduction to the Eucharist, properly so called; which was a long and full Thanksgiving to God, for all his mercies of Creation, Providence, and Redemption; from whence, as has just been said, the whole service took the name of *Eucharist*, or *Thanksgiving*. All the ancient Liturgies have some such Eucharistical Prayer: the Roman Missal was the first that omitted it; and the omission of it there might, perhaps, be the reason why this branch of the Communion Service was not more fully noticed when our own Liturgy was compiled. For the more solemn Festivals, indeed, there are some short prefaces provided, to commemorate the particular mercies of each season; but, upon ordinary occasions, we have no other Thanksgiving than what these Lauds contain.

OF THE TRISAGIUM. *Therefore with Angels, and Archangels, &c.*

It was an opinion among Christians, that Angels vouchsafe their presence at the performance of divine mysteries: that they are more especially present at the Lord's Supper, was generally received. Since

* *ευχαριστία.*

Jesus by his death has united Heaven and Earth, it has been thought fit, that, in this Commemoration of his Passion, we should begin to unite our voices with the Heavenly choir, as is done in this hymn, which is of Heavenly original, Isaiah vi. 3. and from the word *holy* thrice repeated in it, was called by the Greeks, the *Trisagium*,* or *thrice holy*.

OF THE PROPER PREFACES.

There are proper Prefaces appointed for the celebration of the Lord's Supper, on the greater Festivals; and these are repeated, in case there is a Communion, for seven days after the Festival; excepting the one for Whit-Sunday, which is not to be repeated on the seventh day, that being Trinity Sunday, and having a Preface of its own. It was thought by the primitive Christians, that the subject and occasion of these high Festivals called for their being lengthened out in this manner; and the period of eight days was chosen, because the Jews celebrated their greater feasts, some for seven days, and the Feast of Tabernacles for eight days. Such Jewish institutions being only types and shadows, the Christians thought it fit, not to have their Commemorations of shorter duration.

OF THE ADDRESS. *We do not presume to come, &c.*

As we approach the holy mysteries, the Form of the Service requires great humility and reverence: the Minister, therefore, now allays the foregoing exultations, that might savour of too much confidence, by an act of humility, wherein he excuses his own and the people's unworthiness, in words taken from the most ancient Liturgies.

* τρισάγιον.

THE PRAYER OF CONSECRATION. *Almighty God, our Heavenly Father, who of thy tender mercy, &c.*

As our Saviour himself did not deliver the bread and wine until he had consecrated them, by *blessing them*, and *giving thanks*, so the Priest is expected to pour out his Prayers over this mysterious food of our souls. Such a Prayer is the most ancient and essential part of the whole Communion Office. There are some, who believe that the part of the present Form, *Who in the same night, &c.* was used by the Apostles; and it is certain, no Liturgy in the world has altered that particular.

There was inserted in the primitive Forms, a particular Petition, for the descent of the Holy Ghost upon the Sacramental Elements: this was in the Service of the Church of England, when Popish, and was continued in the first Liturgy of Edward VI. but was left out of the second, and the following sentence placed in its stead, "Hear us, O merciful Father," &c. &c. But, in the American Liturgy, the invocation is restored.

In the Book of Common Prayer, as used by the Church of England, it looks, as if the Rubric, after the form of Administration, was meant to imply, that the Consecration of the Elements is made by the words of Institution merely. But though all Churches in the world, as has just been said, have, in the Consecration, used the words of Institution, yet none before the Church of Rome, ever attributed the Consecration to the bare pronouncing of those words; that was always attributed to the efficacy of the Prayer of the Church. It should be considered that our Saviour may have used other words; for the Evangelists tell us, that he *gave thanks, and blessed* the Bread and Wine, which must be performed in some words, that are addressed to God, and not in those addressed to men, as the words of Institution were. It should

seem therefore, that the words spoken by our Saviour to his Disciples, could not be the whole Consecration of the Elements, but rather a declaration of the effect which was produced by the Consecration. And accordingly in the American Book the Rubric above mentioned has been so altered as to require, that the Minister at the Consecration of fresh Elements should repeat, not merely the words of Institution, but the whole of the Form of Consecration, from these words: *All Glory be to Thee, &c.* to the words, *Partakers of his most blessed Body and Blood*, inclusive.

After the Consecration, there followed, in King Edward's first Prayer Book, the *Prayer of oblation*, which is now placed in the English Liturgy, as the first Prayer in the Post Communion, *O Lord, and Heavenly Father, &c.* but Bishop Overall did constantly, notwithstanding, use it in this place, between the consecration and the Administering. The learned Prelate did this, in conformity with the practice of all Antiquity, which ever esteemed the holy Eucharist, as a proper sacrifice, solemnly offered to God upon the Altar, before it was received, and partaken by the Communicants. This Prayer of Oblation is said by the Minister standing, because there is no direction to kneel. Indeed there are but three places in the Communion Service, where the Minister is directed to kneel, namely at the *general Confession*, at the *Prayer of Address*, and at his *receiving the Elements*. When he stands, it is to be on the *right side* of the Altar, not *before* it. The American Church has restored the Prayer of Oblation to its ancient place; and has made it expressly refer as formerly to the Bread and Wine. She has also, according to the primitive Practice before alluded to, directed a Hymn to be sung in this place.

OF THE FORM OF ADMINISTRATION. *The Body of our Lord, &c. The Blood of our Lord, &c.*

After the symbols have been consecrated, the Communicants are not to take every one his part, but to wait till it is administered to them by the Minister. This has ever been the practice from the earliest times; and this may be taken as evidence of the manner, in which Christ himself delivered the Sacrament; since, upon that particular, the Scripture is wholly silent. In the Primitive Church, the Clergy always communicated within the rails of the Altar, before they delivered the Sacrament to the people.

The direction for delivering the bread *into the hands* of the Communicants, was to obviate two superstitious practices: one was that of persons, who, thinking more reverently of the Elements than to defile them with their hands, provided themselves with silver, or gold saucers, to convey it to their mouths; the other was a practice directed by the Rubric in the first book of Edward VI. for the people *receiving the Sacrament of Christ's body in their mouths, at the Priest's hands*; which was to prevent the carrying it away, *and abusing it to superstition and wickedness.*

There being nothing positive said by the Evangelists or Apostles, about the posture, in which the Disciples received the bread and wine of the Sacrament from our Lord, occasion has been taken to form various conjectures about it. Upon which, it may be remarked, that it does not necessarily follow, that because the table-gesture of the Jews was that of reclining, therefore they eat the Eucharist in the same posture, though it was celebrated at the time of Supper; and further, that as our Saviour blessed and gave thanks both for the bread and wine, this, in the nature of it, must be supposed to have been performed in a posture of adoration, our Saviour being re-

markable for outward reverence in devotion. Moreover, it may be submitted, that had the table-gesture been the one used at the Institution of the Eucharist, yet it is very reasonable, since the circumstances are now different, our demeanour should also vary. The Passover itself was, at its first institution, commanded to be eaten *standing* and in *haste*, to commemorate the circumstances under which it was instituted; but when the Israelites were settled in Canaan, they eat it, sitting as at a feast, with which alteration our Saviour himself complied. The posture, that might be suitable in the Apostles, is now suitable to us; they conversed with Christ as man, we worship him in his glory, and do not converse with him in the sacrament, but only as he is spiritually present there.

The practice of kneeling has subsisted in the Western Church for 1200 years. Anciently in the East, they received it standing, but then it was, as Eusebius expresses, *with fear and trembling, with silence and downcast eyes, bowing themselves in the posture of worship and adoration*. Kneeling is now the custom of the Greek, Roman, and Lutheran Churches. The negligent posture of sitting was introduced by the Arians, who, denying the divinity of Christ, thought it no robbery to sit down with him at his table. The first part of the Form of administering *the body, or the blood of our Lord Jesus Christ*, was the only form in St. Ambrose's time; and to this the receiver answered, *Amen*. The next words—*preserve thy body and soul to eternal life*—were added by St. Gregory; and these two were all that were used in the first book of Edward VI. but these being thought to favour too much the *corporal presence*, they were left out of the second book, and the following words prescribed in their room: *Take and eat this, &c. and drink this, &c.* as in the latter part of our present Forms. But these latter words reducing the Sacrament to a bare eating and drinking, in remembrance of the death and passion of our

Lord, they were, in a little time, as much disliked as the former. Therefore, upon Queen Elizabeth's accession, whose object it was to unite the nation, as much as she could, in one doctrine and faith, both these forms were enjoined to be used, as at present: of the two, the former words seem most agreeable to the Primitive practice, and to the true notion of the Eucharist.

The Church of Rome administers to the Laity the bread only; but the most rational of that Church will confess, that such a partial Sacrament was unknown to the world, for a thousand years after Christ.

OF THE LORD'S PRAYER.

Our Saviour concluded his last Supper with a hymn supposed to be the *Paschal Hallelujah*, being the Psalms from Psalm cxiii. to cxviii. or Psalm cxxxvi. in imitation of which all Churches have finished this Feast, with solemn forms of Prayer, and thanksgiving.

The Lord's Prayer is placed first. Having now received Christ in our hearts, it seems peculiarly proper, that the first words we speak, should be his, as if Christ lived and spake in us. We have been told, *to as many as receive Christ, he gives power to become the sons of God*, John i. 12. so that we may now very properly call him *Our Father, &c.*

The Doxology is here added, because all these devotions are designed for an act of Praise, in acknowledgment of the benefits received in the holy Sacrament.

OF THE PRAYER AFTER THE LORD'S PRAYER.

Almighty and ever living God, &c.

This prayer is full of praises and acknowledgments, and therefore well suited to minds that have a joyful sense of the Sacrament.

OF THE GLORIA IN EXCELSIS, OR THE ANGELIC HYMN. *Glory be to God on High, &c.*

We have before observed, that our Saviour gave

us an example of concluding this Service with a hymn; and that this has been followed in all Churches. The Forms may differ, but ours is as ancient, as any now extant. The former part of it, is of heavenly origin, being sung by the Angels at our Saviour's Nativity, Luke ii. 14. The latter part is ascribed to Telesphorus, who lived about 139 years after Christ. The whole Hymn is to be found, with very little difference, in the Apostolic Constitutions. In the present Roman Missal, it stands in the beginning of this office; so it did in the first Prayer Book of Edward VI. immediately following the Collect *for Purity*; though it seems more suited to the conclusion of the Service, where the Communicants desire to pour out their soul in Praises to God, in gratitude for the benefits received.

In the Greek Church this Hymn makes a constant part of their Morning service, as well on ordinary days, as upon Sundays and Holy-days; on the former of which, it is *read*, on the latter, it is *sung*.

OF THE FINAL BLESSING. *The peace of God, &c.*

The usual Form ever was, to dismiss the Congregation, from this Ordinance, by a solemn blessing. The present is taken chiefly from the words of Scripture. The first part is from Philip. iv. 7. the latter part is no more than a Christian paraphrase upon Numb. vi. 24.

OF THE ADDITIONAL COLLECTS.

There are added five Collects which are plain and comprehensive Forms, and almost every sentence of them is taken out of the Bible. These are as proper to be joined to any other Service, as to this, and therefore the Rubric allows them to be said, *as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, at the discretion of the Minister*. In the English Liturgy, there are six Collects; one of which is omitted

in this place; because it has been inserted in another part of the Common Service already mentioned.

OF THE RUBRICS AFTER THE COMMUNION.

After the zeal of the primitive Christians had relaxed, and it became no longer the usage to celebrate the Lord's Supper, every day, the Church was bound to exert herself, in order to induce persons to communicate more frequently. Canons were made, obliging persons to receive the Sacrament at the Feasts of Christmas, Easter, and Whitsuntide. At the Reformation, the Reformers took the same care, to reconcile persons to frequent Communion. In the first Book of King Edward, the Communion Service was directed to be read "until after the Offertory" on Wednesday and Friday, although there were none to communicate. At present, the Rubric does not make such appointment, but only for Sundays, and Holy-days, when *although there be no Communion, all shall be said, that is appointed at the Communion, until the end of the Gospel, concluding with the Blessing.*

One reason of this order seems to be, that the Church may still show her readiness to administer the Sacrament on these days, and that it is the fault only of the people if it is not.

Another reason for reading this Service at times when there is no Communion, is, that it contains several particulars, which ought to be read, as well to those who communicate, as to those who do not; viz. The Decalogue, or Ten Commandments; and the Collect, Epistle, and Gospel for the day. The like practice was in the ancient Churches. In that of Alexandria we are expressly told, that on Wednesday and Friday all things were done in the Communion Service, except consecrating the mysteries; and, with respect to the Latin Church, Durandus gives directions how the Communion Service should be read, without any Communion.

As to the latter part of the Rubric, it may be observed, that in the primitive Church, before the regulation, that what remained, after the administration, should be divided among the clergy; such overplus used to be reserved by the Priest, either to be administered to infirm persons, in cases of exigency, that they might not die without receiving the Sacrament; or else it was sent about to absent friends, as pledges of love, and agreement in the unity of the same faith; which custom, however, as irregular, was prohibited, very early, by the Council of Laodicea.

OF THE PSALMS.

THE Psalms are a Liturgy of themselves; they contain in them Prayers and Thanksgivings, Confessions and Litanies, with Lessons declaring the wonderful works of God. They are likewise a sort of Epitome of the Bible, adapted to the purposes of devotion. They treat of the dispensation under the Old Testament, from the Creation to the Captivity; and they open a prophetic view of the dispensation under the New Testament; they give a prospect of the establishment of the Christian Church; and of the final triumph of the righteous with their Lord and King, Messiah. The whole of this is ornamented with the graces of composition, which, in profane subjects, we call poetical. It differs in another respect from the general tenor of Scripture; that it reduces to practice, what is, in other parts, matter of speculation or precept. In this Book, the prayers and praises of the Church have been offered up from age to age: it was the manual of the Jews; and appears to have been so used by Christ himself, who pronounced on the Cross the beginning of Psalm xxii. and expired with a part of Psalm xxxi. in his mouth.

The greater part of the Psalms bear, in their title, the name of David, as their author; some are expressed to be the composition of other holy men; and some, which have no name, are supposed, from internal or other circumstances, to be the composition of David. They are quoted, in the New Testament, under the general title of *Psalms* or *Book of Psalms*; and have ever been deemed of equal authority, without any distinction between the compositions of David and those of others. The Jews divide them into five books; beginning the second book with Psalm xlii. the third with Psalm lxxiii. the fourth with Psalm xc. and the fifth with Psalm cvii. Our Church has always considered them as one book only. The Translation inserted in the Common Prayer Book, is that of Cranmer's Bible; and no other title is prefixed to each Psalm, than the initial words of the Latin Vulgate Translation. Each particular Psalm seems to stand in need of some short hint, to apprize the reader of the occasion on which it was written; and the propriety of its application in the mouth of a Christian Congregation. This defect the reader will find supplied in what follows.

It may be observed, that as the whole of the Old Testament had for its object and end, the preparing of the Jews, for receiving the Saviour of the World, when he should come in his due time; so there is a double sense, in which it must be understood: the one is a literal sense, applicable to the occasion of the respective compositions; the other, a *prophetical, evangelical, mystical, or spiritual* sense, applicable to the Saviour of the world, as well in his human, as heavenly character. As no part of Scripture contains such abundance of allusions to this grand design of God's dispensation, as the book of Psalms, so none stands so much in need of this secondary sense, for a full understanding of it. This mode of interpretation seemed necessary to the Jews; who in no other sense could make the life and actions, the

troubles, and triumphs of one person like David, the matter of their daily public Service; and, such a sense seems more peculiarly necessary for us, in order, that these compositions may have the use of Christian Hymns, and be pronounced by us, with an application to our own circumstances and situation.

The example for such application of the Psalms to the Character of Christ, and also to that of his Church, is set us, in many instances, in the New Testament, where the words of the Psalms are so applied; and though some of these may be so applied, merely in the way of accommodation, like passages of ancient authors, adapted to recent occurrences, yet the much greater part of them are too precise, not to have been written upon a divine, preconcerted, prophetic plan; as they evidently contain much more than, at first sight, they appear to do. It is thought, that the sense of near fifty Psalms is fixed and settled by such application of them, in the inspired writers; such instances furnish a key of interpretation, by which Psalms of the same composure, and expression, may be expounded.

The Fathers of the Church, from the earliest to the latest, followed the plan of the Apostles and Evangelists; and many of them have left us expositions, that point out, most plainly, this Christian use of every Psalm in the Psalter. In this particular, the Christian interpreters did not more adhere to the example of the Apostles, than the later Rabbis have, to that of the ancient Jewish Church: for the latter agree in referring many of the Psalms to Messiah, and his kingdom; differing only about the person of the one, and the nature of the other. The Christian Divines of later date, have pursued the same scriptural and primitive method; and have thus rendered every part of the Psalter truly devotional; and "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

In this light, a Psalm may be considered, as relat-

ing to Christ, either suffering, or triumphant: and it may concern the Church, either suffering, or triumphant; whether consisting of Jews, or Gentiles; in adversity, or prosperity. It may also be considered as applicable to the states and circumstances of individuals, under the trials and temptations, that they meet with, during the course of their Christian pilgrimage and warfare here below. Thus, though we have no concern with the affairs of David and Israel; though there is no Ark, or Temple; no going up to Jerusalem, or worshipping on Sion; no young bullocks to be sacrificed, according to the Law; no victories to be prayed for over Moab, Edom, and Philistia; no deliverance from Babylon: yet we may use all the expressions of these things, as parts of our devotion, if we mean by them a Spiritual Jerusalem, and Sion; a Spiritual Ark, and Temple; a Spiritual Law; Spiritual Sacrifices; and Spiritual Victories over Spiritual Enemies; all described under these names. By substituting Messiah for David, the Gospel for the Law; the Church Christian for that of Israel, and the enemies of the one for those of the other, the Psalms are made our own. They may even be applied by us with more fullness and propriety to the substance, than they were of old to the shadow; to the completion, rather than to the types of what were to come. The Church has, accordingly, always chosen to celebrate the Gospel Mysteries in the words of these ancient Hymns, rather than to compose new ones of her own; following the early example of the Apostles in Acts iv. 25. when they uttered their transports of joy, on being thought worthy to suffer for the name of their Lord and Master, which was then opposed both by Jew and Gentile, in the words of the 2d Psalm.

When the Psalms are thus applied, they have an advantage, which no fresh compositions, however finely executed, can possibly have; since besides their incomparable fitness to express our sentiments,

they are at the same time memorials of, and appeals to former mercies and deliverances; they are the acknowledgments of Prophecies accomplished; they point out the connexion between the old and new dispensations, thereby teaching us to admire and adore the wisdom of God, displayed in both. The singular interest they raise in the mind, and the strong impression they leave on our feelings, when suitably applied, in this manner, is known to those, who have attended to the proper Psalms appointed for the days, when we commemorate the Birth, or Passion, or Resurrection of our Saviour.

Very few of the Psalms must, however, be considered as simply prophetical, and as belonging only to Messiah; without the intervention of any other of the Scriptural Personages. Most of them, it is apprehended, have a double sense, which stands upon this ground and foundation, that the ancient Patriarchs, Prophets, Priests, and Kings, were typical characters, in their several offices, and in the more remarkable passages of their lives; foreshowing him, who was to arise, as the Head of the Holy Family, the Great Prophet, the True Priest, the Everlasting King. The Israelitish polity, and the Law of Moses, were purposely framed after the example and shadow of things spiritual and heavenly; and the events, which happened to the people of God, were designed to show out parallel occurrences, which should afterwards take place, in the accomplishment of man's Redemption; and the rise and progress of the Christian Church. Nor will this seem strange to us, if we consider, that the same Divine Power, which inspired the Psalms, did also foreknow, and predispose, all the events, of which he intended them to treat. In this view, the whole Scriptural History may be considered as an allegory; not like the allegories framed by man, which are generally grounded in fiction; but distinguished from all others, by being one true series of facts, which

shall exactly represent another; equally true, in the Letter, and in the Spirit, the events signifying, no less than those signified, having really happened, as they are said to have done; because it is formed by the Great Disposers of Events "known unto whom are all his works, from the beginning to the end of time," and who alone was able to effect this.

With a view to make this application of the Psalms, to the Messiah, and to the state of Christians in the Church of Christ, there is subjoined hereto a small argument for every one of the Psalms, which, it is hoped, will give such direction to the thoughts of the reader, as is suggested both by the literal and spiritual sense, of each individual composition. Something may be premised of a more general nature respecting all of the Psalms.

In such Psalms as are written by David himself, that extraordinary person may be considered as a type or representative of Messiah, who is more than once foretold under the name of David; and to whom are applied in the New Testament, Psalms, which in the letter of them relate to David, and were composed on occasion of particular occurrences that befell him. In these, he sometimes describes himself as hated and persecuted without a cause; yet, as one, whom no troubles could induce to renounce his trust and confidence in the promises of God. We should, in reading Psalms of this cast and complexion, endeavour to direct our thoughts to parallel occurrences, in the history of the True David; his sorrows, his sufferings, his obedience to the will of his Father. In Psalms, where scenes of a far different sort are disclosed; when the Heavens are opened, and Jehovah appears in the cause of his afflicted servant; descending from above, encompassed with clouds and darkness, preceded by fire and hail, lightning and whirlwind; the adversary is confounded; the anointed of God is elevated on his throne; the Temple is planned by him; Jerusalem becomes a praise in all

the earth; we may suppose the true David, in his human state, strengthening, and consoling himself with contemplating the manifestations of the Father, in favour of his Son; his own joyful Resurrection, and his triumphant Ascension; the Conversion of the world; and the establishment of the Christian Church.

In Psalms, where David appears suffering for his sins, he uses the language, which is fit for every fallen son of Adam; this is the case in all the Penitential Psalms. In such Psalms, there are passages, which in the New Testament are put into the mouth of Christ; and there being no change of person, such confessions of sin are supposed to be in his mouth. This incongruity has been solved, by explaining, that Christ, in the day of his Passion, standing charged with the sin and guilt of his people, speaks of such their sin, and guilt, as if they were his own; taking upon himself those debts, for which, in the character of a surety, he had made himself responsible. Another seeming incongruity, is the uncharitable and vindictive spirit of the Imprecations, which occur in some of the Psalms. This is at once removed, if the imperative mood is changed for the future tense, and it is read, "they shall be confounded," instead of "let them be confounded;" which, too, is the proper translation of the Hebrew, in such passages.

Thus far of the Psalms, which relate to David. Of those, which relate to Israel in general, some are employed in celebrating the mercies vouchsafed them, from their going forth out of Egypt, to their complete settlement in Canaan. These were standing subjects of praise and thanksgiving, in the Israelitish Church. We are taught, by the writers of the New Testament, to consider this part of their history, as one continued figure, or allegory. We are told, that there is another Spiritual Israel of God; other children of Abraham, and heirs of the promise; another Circumcision, another Egypt, another wilderness;

other dangers, other bread from Heaven, another rock of living water, other enemies, another land of Canaan, another Jerusalem. Again, what is said of the Law, and its Ceremonies, Sacrifices, Oblations, Purifications, the Tabernacle and Temple, the Aaronical Priesthood—all these, Christians transfer to the new Law; to the Oblation of Christ; to justification by his Blood, and sanctification by his Spirit; to the true Temple, not made with hands; and to a High Priest for ever, after the order of Melchisedech. That such was the intention of these figures of the Law, is declared at large, in the Epistle to the Hebrews; and they are of great assistance to us, in forming our ideas of the realities, of which they were types.

Thus far of Psalms, that are supplied with figures from the History of Israel; others abound with imagery from the natural world, the manner of its original production, and the operations continually carried on, in it. The visible works of God are formed to lead us, under the direction of his word, to a knowledge of those, that are invisible; they give us an idea of a new Creation, rising gradually, like the old one, out of darkness, and deformity; so that in praising God for the wonders of this world, we may contemplate, as in a glass, those new Heavens, and that new Earth, of whose duration there shall be no end. The advantages of Messiah's reign, are represented under the imagery of all things being renovated, and the world, as it were new created, breaking forth into singing. The earth is crowned with sudden verdure and fertility. The trees of the wood rejoice, the floods clap their hands, the ocean fills up the chorus, to celebrate the Advent of the Great King. Similar to these are the representations of Spiritual Mercies, by temporal deliverances, from sickness, from prison, from danger of perishing in storms at sea, and from sundry kinds of calamity, and death, to which the body of man is subject; as also by scenes of domestic felicity, and by the flourishing state of

well-ordered communities, especially that of Israel in Canaan; which, while the benediction of Jehovah rested upon it, was considered as a picture of Heaven itself.

The rest of the Psalms, which treat in plain terms, without figure or example, of wisdom and folly, righteousness and sin, and their consequences; the vanity of human life, of particular virtues and vices, of patience, of the attributes of God; of these nothing need to be said, as they explain themselves.

Such is the general character of these Sacred Hymns; the majority of which were composed by David, who sought that peace in these pious effusions which was not to be found in empire. These compositions convey those comforts to others, which they afforded to himself. They present Religion to us in the most engaging dress; communicating Truth, which Philosophy could never investigate, in a style, which Poetry can never equal. Calculated alike to profit, and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited under the influence of Him, to whom all hearts are known, and all events foreknown, they suit mankind in all situations. He who has once tasted their excellencies, will desire to taste them again; and he who tastes them oftenest, will relish them best.

The Psalms may be classed, according to their respective subjects, in the following manner.

PSALMS OF PRAISE AND ADORATION.

1st. Psalms displaying the Power, Majesty, Glory, and other Attributes of God; 8. 19. 24. 29. 33. 47. 50. 55. 66. 76. 77. 93. 95. 96. 97. 99. 104. 111. 113. 114. 115. 134. 130. 147. 148. 150.

2d. General acknowledgments of God's Goodness and Mercy, and particularly his care and protection of Good Men: 23. 34. 36. 91. 100. 103. 107. 117. 121. 145. 146.

PSALMS OF THANKSGIVING.

1st. Thanksgivings for Mercies vouchsafed to particular persons: 9. 18. 22. 30. 34. 40. 75. 103. 108. 116. 118. 138. 144.

2d. Thanksgivings for Mercies vouchsafed to the Israelites in general: 46. 48. 65. 66. 68. 76. 81. 85. 98. 105. 124. 126. 129. 135. 136. 149.

INSTRUCTIVE PSALMS.

1st. The different characters and lives of good and bad Men, are represented in the following: 1. 5. 7. 9. 10. 11. 12. 14. 15. 17. 24. 25. 32. 34. 36. 37. 50. 52. 53. 58. 73. 75. 84. 91. 92. 94. 112. 119. 121. 125. 127. 128. 133.

2d. The excellency of God's Law: 19. 119.

3d. The Vanity of human Life: 39. 49. 90.

4th. Advice to Magistrates: 82. 101.

5th. The Virtue of Humility: 131.

PROPHETICAL PSALMS.

Psalm 2. 16. 22. 40. 45. 68. 72. 87. 110. 118.

HISTORICAL PSALMS.

Psalm 78. 105. 106.

PRAYERS.

1st. Prayers wherein the Psalmist seems extremely dejected, though not totally deprived of consolation, under his afflictions: 13. 22. 69. 77. 88. 143.

2d. Prayers wherein the Psalmist asks help of God, in consideration of his own integrity, and the uprightness of his cause: 7. 17. 26. 35.

3d. Prayers in time of trouble and affliction: 4. 5. 11. 28. 41. 55. 59. 64. 70. 109. 120. 140. 141. 142.

4th. Prayers expressing the firmest trust and confidence in God under affliction: 3. 16. 27. 31. 54. 56. 57. 61. 62. 71. 86.

5th. Prayers for Pardon of Sin : 6. 25. 38. 51. 130.
The Penitential Psalms : 6. 32. 38. 51. 102. 130. 143.

6th. Prayers composed when the Psalmist was deprived of an opportunity for the public exercise of Religion : 42. 43. 63. 84.

7th. Prayers of Intercession : 20. 67. 122. 132. 144.

8th. Prayers composed when the people of God were under affliction or persecution : 44. 60. 74. 79. 80. 83. 89. 94. 102. 123. 137.

1. This Psalm is generally considered, not as a composition of David, but one made since, as a Preface or Introduction to the rest.

2. This is not entitled a Psalm of David ; but we are assured in Acts iv. 25. that it is his. He may be supposed to have penned it, as an inauguration Hymn, when he had been seated on his throne, in opposition to all his enemies, and was about to carry his victorious arms amongst the neighbouring Heathen nations. It also, secondarily, and prophetically, refers to Christ and his Kingdom. The Jewish Rabbis consider it as applicable to Messiah. It is one of the appointed Psalms for Easter Day.

3. *A Psalm of David*, said to have been composed by him, when he fled from Absalom his son. It is applicable to the Son of David persecuted by rebellious Israel, and to his Church suffering tribulation in the world.

4. *A Psalm of David*, composed in the like distress, wherein he composed the 3d.

5. *A Psalm of David*, composed in time of distress, as the 3d and 4th.

6. *A Psalm of David*, composed on the occasion of some sickness or great grief of mind, for some sin committed. It is the first of those Psalms, which have been denominated Penitential ; and, as such, is one of the appointed Psalms for Ash Wednesday.

7. *A Psalm of David*, concerning the malicious words, and false accusations of Cush, the Benjamite, (a person nowhere else mentioned,) who charged

David with some great crime, against Saul. It may be considered as the appeal of the true David and his Disciples, against the grand accuser and his associates.

8. *A Psalm of David*, for his victory over Goliath, the giant of Gath. In a prophetic sense, it is understood of Christ's victory over Satan; the exaltation of our nature in Messiah to the right hand of Majesty on High, and the subjection of all creatures to the word of his power; as explained in Heb. ii. 6. It is accordingly one of the Psalms appointed for the Ascension day.

9. *A Psalm of David*, which is partly a Thanksgiving, and partly a Prayer. This, and the two following, are the proper Psalms appointed, in the Church of England, for the Fast Service on the 30th of January.

10. This is without a title in the Hebrew: it is considered in the Greek Version of the Septuagint, as a continuation of the foregoing Psalm: it seems a continuation of the same reflections and sentiments.

11. *A Psalm of David*, composed during the persecution of Saul, when David was advised to flee to some retired place for safety.

12. *A Psalm of David*, wherein he complains of the corruptions of the age, probably with reference to the Court of Saul.

13. *A Psalm of David*, in time of distress.

14. *A Psalm of David*, composed probably in the time of Absalom's rebellion in which he complains of the general falling off from religious, and other duties. This Psalm is, in a manner, the same as the 53d.

15. *A Psalm of David*, thought to be composed on his return to Jerusalem, after the defeat of Absalom. It is one of the Psalms for Ascension Day.

16. *A Psalm of David*, where he speaks in the person of Christ, as we are taught by St. Peter and St. Paul, Acts ii. 25, and xiii. 35.

17. *A Psalm of David*, where he confides in his innocence, and prays for deliverance.

18. *A Psalm*, composed, as we are told, 2 Sam. xxii. and sung by *David*, "in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul." The matter of this Psalm is applied, both by Jews and Christians, to the Kingdom of Messiah.

19. *A Psalm of David*. This Psalm is cited by St. Paul in Rom. x. 18. as if we should expound it of things spiritual; the publication of the Gospel, and the manifestation of the light of life. It is appointed as one of the Psalms for Christmas Day.

20. *A Psalm of David*, composed as a Prayer to be used by the people, for his success in some expedition; which may be understood, in a secondary sense, as the address of the Church to Christ her King, "in the day of his trouble." This, and the following, are two of the Psalms appointed by the Church above mentioned, to be used in the Inauguration Service, on the 25th of October.

21. *A Psalm of David*, composed as a thanksgiving to be used by the people, on occasion, perhaps, of the victory prayed for in the foregoing Psalm. This has been applied both by Jews and Christians to Messiah; there are several particulars in it more literally fulfilled in Christ, than in David. It is accordingly one of the appointed Psalms for Ascension Day.

22. *A Psalm of David*, wherein he describes his afflictions, in such expressions as can be understood, only metaphorically, of himself; but literally, and prophetically, of Christ. Our Lord uttered the first words of this Psalm, while hanging on the Cross. It is very properly one of the appointed Psalms for Good Friday.

23. *A Psalm of David*. The Sheep of God's Pasture address themselves to their great and good Shepherd,

24. A *Psalm of David*, composed for singing, when the Ark of God was brought from the house of Obed-Edom to Mount Sion; as related in 1 Chron. xv. The Psalm is supposed to have been sung on the procession solemnly ascending the mountain. This may be applied to the Ascension of our Lord into Heaven; Mount Sion being a type of Heaven; and the Ark, of Christ. This Psalm is accordingly appointed for the Service of Ascension Day.

25. A *Psalm of David*. Whether composed after the affair of Uriah, or in Absalom's rebellion, this Psalm has a suitable application, either in the mouth of the Christian Church, or of any member of it.

26. A *Psalm of David*, which, like the foregoing, may be equally understood of the typical, or true David, or as coming from the mouth of the Church of Christ, or any member of it.

27. A *Psalm of David*, which may be applied as the foregoing, to the state of Christians.

28. A *Psalm of David*, which may be understood as well of the true David, as of the typical one.

29. A *Psalm of David*, composed, as is thought, after a victory obtained over his enemies, who were discomfited by a storm of thunder and lightning. What is said of those agents of God in the natural world, is equally true of his word in the spiritual one, the Church.

30. A *Psalm of David*, entitled "a Song used at the Dedication of the House of David." It seems rather to be a devout Hymn, suitable to the occasion of revisiting the Sanctuary, after a recovery from some dangerous sickness.

31. A *Psalm of David*. Part of the 5th verse of this Psalm was pronounced by our Lord, when expiring on the Cross; which may be considered as an intimation, that the whole may be applied to the true David, as well as to the typical one.

32. A *Psalm of David*. This is the second of those

styled Penitential Psalms, and is one of the Psalms appointed for Ash Wednesday.

33. This Psalm was probably composed on the occasion of some special benefit received from God.

34. *A Psalm of David*, composed when he had put on the behaviour of a man beside himself, before Abimelech, King of Gath; and by that artifice had obtained permission to depart: he now returns God thanks for his deliverance.

35. *A Psalm of David*, composed, probably, when he was persecuted by Saul, and pursued by false accusers, such as Doeg, and the Ziphites. This, like Psalm xxii. may be applied to Messiah.

36. *A Psalm of David*, supposed to be penned when Saul began to have a jealousy of him, and to design his ruin. David describes this treachery, without naming Saul, for whom he is desirous to preserve a respect.

37. *A Psalm of David*, being a collection of divine aphorisms, administering advice and consolation to the Church, and people of the Lord.

38. *A Psalm of David*. This is the third of those styled Penitential Psalms, and is one of the appointed Psalms for Ash Wednesday.

39. *A Psalm of David*. This Psalm is appointed to be used at the Burial Service, and a funeral is the best comment upon it.

40. *A Psalm of David*. On comparing the 6th, 7th, and 8th verses of this Psalm with Heb. x. 5. we should be inclined to understand the Psalmist as speaking in the person of Christ, through the whole of this Psalm. It is very properly one of the appointed Psalms for Good Friday.

41. *A Psalm of David*. The 9th verse of this Psalm is applied in John xiii. 18. so as to show that the Evangelist understood the Psalmist, as speaking in the person of Messiah.

42. *A Psalm of David*, composed, probably, during Absalom's rebellion, when David, being driven from

Jerusalem, and retired to the country beyond Jordan, may be supposed to have indited this Psalm. It may be applied to the state of a Christian, exiled as he is from the heavenly Jerusalem, and suffering affliction in the Valley of Tears.

43. *A Psalm of David.* This seems to be a continuation of the former.

44. A Psalm, thought to be composed by King Hezekiah, when the forces of the King of Assyria took all the fenced cities of Judah, and laid siege to Jerusalem.

45. A Psalm, entitled *A Song of Loves*, composed, most probably, by David, on the occasion of Solomon's marriage with Pharaoh's daughter. The title *Jedidoth*, which is rendered *Loves*, seems to refer more particularly to the name of Jedidiah, given to Solomon, from the Lord, by the Prophet Nathan, 2 Sam. xii. 25. which name signifies "the beloved of the Lord." It was, amongst other reasons, given to Solomon, because he was, in many respects, to be a type of Christ. Accordingly, as this Psalm does, in one sense, relate to the marriage of Solomon with the daughter of Pharaoh, and therefore it sets forth the greatness of Solomon, and his bride's excellency; so, in a mystical and prophetical sense, is thereby intended to be set forth the far greater excellency of Christ, and his bride, the Church; many of the expressions in this Psalm, being chiefly, or most properly applicable to Christ. This is one of the Psalms appointed for Christmas Day.

46. A Psalm not improbably composed by David, after those great victories, which he obtained over several nations, and which are mentioned in 2 Sam. viii.

47. A Psalm probably composed and sung on the occasion of bringing the Ark, either into the Tabernacle on Mount Sion by David, or from thence into the Temple by Solomon. The Ark being a type of Christ, as Mount Sion was of Heaven, the carrying

of the Ark up to that Mount, may be looked upon as a type of Christ's Ascension into Heaven. In this sense the Psalm was understood by the ancient fathers of the Church; and so it has been received by the Reformers of the Church of England, who have appointed it, as the American Church, following their example, has also done, to be one of the Psalms for Ascension Day.

48. A Psalm, thought to have been composed after the repulse, or withdrawing of some army, which had invaded Judah, and threatened to destroy Jerusalem. As there is figured under this deliverance, the Christian Church, that City and Temple of Messiah, with all its strength, beauty, and glory, this Psalm is appointed to be used on Whit-Sunday.

49. A Psalm, which sets forth the shortness of worldly greatness, and suggests comfort, to preserve the pious from dejection.

50. A *Psalm of Asaph*. The preaching of the Gospel is here foretold, and afterwards the general Judgment.

51. A *Psalm of David*, "when Nathan the Prophet came to him, after he had gone in to Bathsheba." This is the fourth of the Penitential Psalms. In the Book of Common Prayer as used by the Church of England, it is inserted in the Commination Service, and so is used in that Church, with the other Penitential Psalms, in the Service on Ash Wednesday.

52. A *Psalm of David*, composed by him, when Abiathar had come and told him, how "Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Abimelech."

53. A *Psalm of David*. This is, in a manner, the same as Psalm xiv. except that there is some difference in verse 5. The first was made upon the occasion of Absalom's rebellion; and it is thought that, on the new revolt under Sheba, David made the variations that are found in the present one.

54. *A Psalm of David*, "when the Ziphims came, and said to Saul, Doth not David hide himself with us?" The matter of this Psalm is applied to Christ and Christians; and, on that account, it has been appointed to be read on Good Friday.

55. *A Psalm of David*, composed on the occasion of Absalom's rebellion, and David's hearing that Achitophel also was among the conspirators.

56. *A Psalm of David*, composed when he was in danger from the Philistines, (among whom he had been an exile) as well as from Saul and his associates. What David was in Philistia, the Disciples of the son of David are in the world.

57. *A Psalm of David*, said to have been composed by him, on occasion of his escape from Saul, in the cave at Engeddi, as in 1 Sam. xxiv. 3. This is one of the proper Psalms for Easter Day; which suggests to us, to transfer our ideas from David's escape to the Resurrection of Christ from the grave.

58. *A Psalm of David*. A reproof of those evil counsellors who had condemned David, as guilty of high treason, against their own conscience, and merely to please Saul, who thereby had a pretence to destroy him. In the person of Saul, and his evil counsellors, may be represented the enemies of Christ and the Church.

59. *A Psalm of David*, "when Saul sent, and they watched the house to kill him."

60. *A Psalm of David*, composed to teach posterity to trust in God, as he did, "when," (according to the words of the title to this Psalm) "he strove with Aram Naharaim, and with Aram Zobah, when Joab returned, and smote of Edom in the Valley of Salt, twelve thousand." All this is now to be spiritually applied in the Christian Church, to the establishment and enlargement of Messiah's kingdom, prefigured by that of David.

61. *A Psalm of David*, wherein, in verse 2, he plainly refers to his being forced to fly beyond Jor-

dan, even to Mahanaim, in the rebellion of his son Absalom against him.

62. A *Psalm of David*, composed, probably, after Absalom was killed, but before David was invited to return to Jerusalem, and while there yet remained some who were against his return, as appears from v. 3. and 4.

63. A *Psalm of David*, when he was in the Wilderness of Judah, through which he went, when he fled from Absalom, as sufficiently appears from verse 11, where he styles himself King. The whole Psalm is applicable to the circumstances of Christ in the flesh, and to those of his people in the world.

64. A *Psalm of David*, composed either during the Rebellion of Absalom, or the persecution of Saul. David may be supposed to represent the person of the Messiah. This is one of the Psalms appointed by the Church of England for the Service of Thanksgiving, on the 5th of November.

65. A *Psalm, or Song, of David*, composed, probably, as a Thanksgiving for putting an end to the three years' Famine, 2 Sam. xxi. by sending a plentiful Rain.

66. A *Song, or Psalm, of David*, supposed to be made after David had been peaceably settled in the kingdom, over Israel as well as over Judah. He excites his people to join with him in thanks to God, for their late deliverances, and also for former ones, vouchsafed to their nation. It is introduced in our Forms of Prayer to be used at Sea, as a Thanksgiving after a Storm.

67. A *Psalm, or Song*, probably of *David*, who having offered the Sacrifices mentioned, Psalm lxvi. 15. blessed the people in the name of the Lord, as in 2 Sam. vi. 17, 18. pronouncing this Psalm, wherein he imitates the form of blessing to be used by the Priests on solemn occasions, as in Numbers vi. 23. This Psalm may be used in an evangelical sense, till the fulness of the Gentiles, and the accomplishment

looked for, in the second coming of Christ. This Psalm is a part of our Evening Service, to be read, occasionally, after the second Lesson. It is also introduced into the Marriage Service.

68. *A Psalm, or Song, of David.* Supposed to be penned by him, when he was to engage some powerful enemies, as in 2 Sam. viii. wherefore he earnestly begs the presence of God with him, of which the Ark was a token. This he begs in the very form of words which Moses directed the Priests to use, every time they took up the Ark, to set forward, Numb. x. 35. Some suppose it to have been composed on the occasion of the Ark being removed to Mount Sion, as related in 2 Sam. vi. and 2 Chron. xv. Conformably with this notion, it has been appointed as one of the proper Psalms for Whit Sunday.

69. *A Psalm of David.* The application of many passages in this Psalm, to our Lord, made by himself, and his Apostles, as well as the appointment of the whole, by our Church, to be used on Good Friday, direct us to consider it, as if uttered by Christ in the day of his Passion.

70. *A Psalm of David.* "To bring to remembrance," as it is entitled. It varies little from Psalm xl. from v. 13. to the end.

71. It is generally thought that this Psalm was composed by David, and on the occasion of Absalom's rebellion. It is used in the Service of the Church of England, for the Visitation of the Sick, after the Absolution.

72. *A Psalm of Solomon.* Probably composed by David, a little before he commanded Nathan and Zadock to set Solomon on the throne. Herein are several expressions that had not a full accomplishment in Solomon, or any other person before Christ; of whose kingdom David is supposed here to speak prophetically.

73. *A Psalm of Asaph,* who is probably the same that is called Asaph the Seer, in 2 Chron. vi. 39; he

lived in the days of Hezekiah and Ahaz. If this Psalm was composed on any particular occasion, it might be on that of Sennacherib's invasion; or on the great distress of the country in the days of Ahaz.

74. *A Psalm of Asaph.* Not the same Asaph who lived in the days of Hezekiah and Ahaz; but one who lived during the captivity, who seems here to lament the desolation of Jerusalem, and the Temple, and of the rest of Judea, made by Nebuchadnezzar and the Babylonish forces.

75. *A Psalm, or Song, of Asaph.* Probably the same Asaph who penned Psalm lxxiii.; if so, it might be composed on the occasion of the deliverance from Sennacherib's army; and might be spoken as in the person of Hezekiah, or to advise him what he ought to do as King.

76. *A Psalm, or Song, of Asaph.* Composed, perhaps, on the same occasion, by the same writer, as the foregoing one.

77. *A Psalm of Asaph,* which might be composed either on Sennacherib's invasion, or the Babylonish captivity, by one or other of the Asaphs.

78. *A Psalm of Asaph,* but probably a different one from either of the preceding two of that name; for as this Psalm contains an enumeration of God's benefits to his people, only down to King David's time, or at farthest to the building of the Temple, it was, probably, composed by Asaph, the principal singer in those days.

79. *A Psalm of Asaph.* This might be composed on the destruction of Jerusalem by Nebuchadnezzar, and, therefore, by the Asaph who penned the 74th Psalm. In the Church of England, it is one of the Psalms appointed for the Fast Service on the 30th of January.

80. *A Psalm of Asaph.* Supposed to be penned in the days of Hezekiah, and so by the same person as Psalm lxxiii. lxxiv. lxxvi.

81. *A Psalm of Asaph.* Supposed to be the Asaph

who lived in David's time, and who composed the 78th Psalm. This Psalm was probably to be sung at the Feast of Trumpets.

82. *A Psalm of Asaph*, probably composed by the Asaph in the days of Hezekiah. It is addressed to judges and magistrates, admonishing them, to act uprightly.

83. *A Song, or Psalm, of Asaph*, probably composed when the Moabites and Ammonites joined together against Judah, in the reign of Jehoshaphat; and therefore by a different Asaph from the three preceding. Some think him the same as Jahaziel, mentioned in 2 Chron. xx. 14. who was one of Asaph's posterity.

84. This Psalm resembles the 42d. It was probably composed, either by David, when he was forced from Jerusalem and from the Tabernacle, by the rebellion of Absalom; or else by some pious Levite in the country, when Sennacherib's army had blocked up Jerusalem, and hindered him and other good persons from attending the service of God at the Temple.

85. This Psalm is thought to have been composed, or at least somewhat altered from its first composition, and used as it stands at present, by the Jews, after their return from the Babylonish Captivity, and in the days of Ezra and Nehemiah. It is appointed as one of the proper Psalms for Christmas Day; and also, in the Church of England, for the Fast Service on the 30th of January.

86. *A Prayer of David*. This Psalm, or Prayer, was composed by him in some of his great distresses. Like others of the same kind, it is calculated for the use of the Church, during her sufferings here below.

87. This Psalm may be supposed to have been penned on a survey of the City of David, just after the buildings were completed. It contains a short and obscure, but remarkable Prophecy of Christ's

birth, resurrection, and the conversion of the Gentiles to Christianity.

88. *A Psalm of Heman the Ezrahite*, or a descendant of Zerah, the son of Judah; and probably composed by him in the Babylonish captivity; wherein, he himself was either cast into a dark prison or dungeon, as appears from v. 6, 8. or otherwise miserably treated. Part of its title may be rendered "to create dejection." This suits well with the gloomy cast of the Psalm, which has been applied, by expositors, to the sufferings of our Lord; and it is, accordingly, appointed by our Church, as one of the proper Psalms for Good Friday. This Psalm has an agreement with the 22d and 69th Psalms.

89. *A Psalm of Ethan the Ezrahite*, who was of kin to Heman the composer of the foregoing Psalm. He is supposed to have lived at the same time, and to lament here the calamity of the Jewish nation by the subversion of the royal family and government, in the Babylonish captivity. The Church, by appointing this Psalm for Christmas Day, has made an application of it to our Lord.

90. *A Prayer of Moses, the Man of God*. Such is the title of this Psalm; and it is supposed to have been penned by him, when God shortened the days of the murmuring Israelites in the wilderness, on the occasion of their discontent at the return of the spies from the land of Canaan. See Numbers xiv. This is supposed to be the time when the last reduction was made in the life of man, to 70 or 80 years. It is a Psalm of general use, and is made by our Church a part of the Funeral Service.

91. This is supposed to be a Psalm of David, and to have been made by him in reference to the Plague, sent for his numbering the people; and more especially in thanks for his deliverance therefrom. That this Psalm related to Messiah, both Jews and Christians are agreed. The Devil in Matt. iv. 6. cited the 11th and 12th verses from this Psalm, as

universally known and allowed to have been intended of Christ.

92. *A Psalm, or Song, for the Sabbath Day.* It is thought to have been composed by David, when God had given him rest from all his enemies round about.

93. This is thought to have been composed by David, when some of the enemies, which he had subdued, began to take heart, and rise up against him. The Jews acknowledge, that this, and all the following Psalms up to the 100th, are prophetical of the kingdom of Messiah. The present Psalm is very applicable to the firmness and stability of Christ's kingdom.

94. Thought to have been composed by some holy man, who lived in times of general corruption. The Psalmist, in the person of the Church, complains of the corrupt and troublous times. This is one of the Psalms appointed for the Fast Service on the 30th of January.

95. This Psalm is cited in Heb. iv. 7. where it is considered, as an address to believers under the Gospel. It is part of our Morning Service, to be read before the Psalms for the day. It has long been used in the Christian Church, as a proper introduction to her Public Services.

96. We find in 1 Chron. xvi. that David delivered out this Psalm, to be sung on the occasion of temporal blessings prefigurative of future spiritual ones. He expresses the joy he had in God's special presence being amongst them. It might be used at the bringing up of the Ark to Mount Sion.

97. Probably composed by David; the first verse agreeing with the 10th of the foregoing. It refers to his conquests after the Ark was brought to Mount Sion. This may be considered as a celebration of the reign of Christ, on which account the nations are again called to rejoice.

98. This resembles the 96th Psalm, and is proba-

bly one of David's. In an evangelical sense, it extols the miracles, victory, salvation, righteousness, mercy, and truth of the Redeemer. It makes part of our Evening Prayer, to be read after the First Lesson.

99. Probably composed by David, under the like circumstances as the foregoing. The Psalmist is supposed to celebrate, under images borrowed from the old dispensation, the reign of Messiah, and the submission of his enemies.

100. *A Psalm of Praise*, or Thanksgiving; it is thought by the Jews to have been peculiarly appointed to be sung, when their sacrifices of thanksgiving were offered; see Levit. vii. 12, 13. In the Greek translation, this Psalm is ascribed to David. The Christians use it properly, in acknowledgment of God's wonderful love to us in Christ: it accordingly makes a part of our Morning Service, and is read after the Second Lesson.

101. *A Psalm of David*. The Psalmist declares how he has resolved to govern himself, and his kingdom. It may be applied to the Messiah speaking of himself, and the government of his household the Church. This is one of the Psalms appointed for the Inauguration Service, above-mentioned, on the 25th of October.

102. *A prayer for the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord*. Such is the title of this Psalm: it seems to have been written, during the Captivity, by one of the Prophets, who, like Daniel, in similar circumstances, made in this manner his supplication before God. This is the fifth of those styled Penitential Psalms; and St. Paul, Heb. i. 10. has asserted, that it is addressed to the eternal Son of God, and Saviour of the world. It is one of the Psalms appointed for Ash Wednesday.

103. *A Psalm of David*, probably composed after recovery from a dangerous sickness. It may be ap-

plied evangelically to the mercies vouchsafed to us through Christ.

104. It does not appear by whom this Eucharistic Hymn was composed. It is addressed to Jehovah, as creator of the world. As there is a similitude between the natural and spiritual creation, the Church has thought this a proper Psalm for Whit Sunday, which is to commemorate the last best gift of Heaven, the Holy Ghost, the Comforter.

105. It appears from 1 Chron. xvi. 8. that this Psalm, as far as v. 15. was composed by David, and given out, on occasion of his placing the Ark of God in Sion. It was used in the Public Service of the Tabernacle.

106. It may be gathered from 1 Chron. xvi. 34, 36. where the first and last verses of this Psalm are mentioned, that it was composed by David.

107. An exhortation to return thanks to God for deliverances. It is introduced into our Forms of Prayer to be used at Sea, as a Thanksgiving after a storm.

108. *A Song, or Psalm, of David*, This Psalm is composed from two others. The first five verses occur in Psalm lvii. from v. 7. to 11. The last eight verses are in Psalm lx. from v. 5. to 12. This is appointed as one of the Psalms on Ascension Day.

109. *A Psalm of David*, composed on the occasion of his sufferings from the persecution of Saul, and the calumnies of some of his courtiers, particularly of Doeg. St. Peter, by citing v. 8. in Acts i. 20. has taught us to apply the predictions in this Psalm to the betrayers and murderers of Messiah. In this light was the Psalm considered and interpreted, in the ancient Church, by Chrysostom, Jerome, Augustine, Theodorét, and others.

110. *A Psalm of David*. In this Psalm, David prophesies of the royal dignity, and everlasting Priesthood of Christ. Parts of this Prophecy are cited, and applied by our Lord himself in Matt. xxii. 43. by St. Peter in Acts ii. 34. by St. Paul in 1 Cor. xv. 25. and

in Heb. v. 6. The Church likewise has appointed this, as one of the proper Psalms for Christmas Day.

111. *Hallelujah*. Such is the title of this Psalm. It is considered as a compendium of the 105th and 106th Psalms. It is one of the proper Psalms for Easter Day.

112. *Hallelujah*. This may be considered as a Commentary on the last verse of the preceding Psalm. This and the preceding are composed in the artificial form of alphabetical metre.

113. *Hallelujah*. This Psalm is appointed as one of the proper Psalms for Easter Day. This, and the five next Psalms, the Jews call the *Hallel*, which they recite to this day, at the Feast of the New Moon, on the Paschal Night after they have eaten the Lamb, and at other Feasts; concluding them with the *Great Hallel*, which is the 136th Psalm. One or other of these, therefore, is the Hymn, which Christ may be supposed to have joined in, with his Apostles, after the last Supper, as related in Matt. xxvi. 30.

114. This is another of the Psalms, appointed for Easter Day; in celebrating the Exodus from Egypt, the Psalmist here prefigures the Redemption of our Nature from sin and death.

115. This is thought to have been composed by Jehoshaphat, after he had received encouragement to hope for victory over his enemies, as in 2 Chron. xx. 2, 14, 15. or it might be written by the Prophet there mentioned. It may be understood as if spoken by the Church.

116. This appears to be a Song of Thanksgiving, for deliverance from trouble, either temporal or spiritual.

117. This Psalm, like the 110th, seems to be altogether prophetic of the joy, which all the world should feel, at the coming of Messiah.

118. A King of Israel here appears leading his people in solemn procession to the Temple, there to offer up praises of Thanksgiving, for deliverances from

enemies. The repeated application made of the 22d verse of this Psalm, in the New Testament, as in Matt. xxi. 42. Mark xii. 10. Eph. ii. 20. and the appointment of this Psalm as one of the proper Psalms for Easter Day, lead us to consider this as a triumphant Hymn sung by King Messiah, at the head of the Israel of God, on occasion of his Resurrection and Exaltation. This, in the Church of England, is one of the proper Psalms in the Thanksgiving on the 29th of May.

119. This Psalm is an alphabetical one, and divided into twenty-two parts, the number of letters composing the Hebrew alphabet; each part containing eight verses. Every verse of every portion begins with the letter appropriated to it. The chief design of this Psalm seems to have been, to draw forth the lessons of heavenly wisdom and comfort contained in it, which are all admirable, though put together without much connexion. Some suppose this to be a Psalm of David.

120. *A Song of Degrees.* This and the fourteen Psalms which follow it, are entitled "Songs of Degrees, or of Ascensions;" for what reason is not generally agreed. It is observed of all these Psalms, that they are most instructive and pleasing compositions, wonderfully calculated to elevate the soul to God. In the first of them, however, the Psalmist, who is thought to be David, complains of the falsehood of men, and he grieves that his pilgrimage is prolonged amongst them. It might have been on the occasion of the false accusations of Doeg and others, when he was forced to fly and reside some time among the Kedarenes.

121. *A Song of Degrees.* Supposed to have been composed by David. The two first verses are in the mouth of the Psalmist; the remainder may be supposed to be the answer of the High Priest from the holy place.

122. *A Song of Degrees of David.* The subject

of this Psalm is that joy which the people were wont to express, on their going up in companies to Jerusalem, to keep the solemn Feasts. The Christian believer will naturally apply it, by extending his thoughts to the Jerusalem above.

123. *A Song of Degrees.* By some supposed to be made when Jerusalem was besieged by Rabshakeh. It is applicable to the deliverance from the reproach and contempt which infidelity and sensuality are wont to pour upon the afflicted people of God.

124. *A Song of Degrees of David.* Perhaps composed by him in respect of the great invasion of the Philistines, mentioned in 2 Sam. v. 19. or in respect of the Ammonites and their associates, mentioned in 2 Sam. x. 6. We may read it as if it came from the mouth of the Church. This, in the Church of England, is one of the proper Psalms for the Thanksgiving on the 5th of November, and that on the 29th of May.

125. *A Song of Degrees.* Supposed to be an address of Hezekiah to the people, to trust in the Lord, when the Assyrians besieged Jerusalem. This Psalm is applied by Jewish commentators to the days of Messiah, in which light the church is here comforted with promises of God's protection. This Psalm, like the preceding, is appointed for the Thanksgiving on the 5th of November.

126. *A Song of Degrees,* generally thought to have been composed by Ezra, when they returned from Babylon. This return, like the Exodus from Egypt, may be applied spiritually. The temporal images here exhibited, may be explained of the spiritual effects of Christian Redemption. This is one of the proper Psalms for the Thanksgiving on the 29th of May, above-mentioned.

127. *A Song of Degrees for Solomon.* This Psalm of Solomon might very properly be used at the time of rebuilding the City and Temple, after the Babylonish captivity. It can, indeed, never be out of sea-

son, if what is here said of an earthly house, city, and family, extends also to the spiritual house, city, and family of Christ, which are now, what Jerusalem, the Temple, and the people of Israel were in old time. This Psalm is used in the service of the Church of England, for the Thanksgiving of Women after Child-birth.

128. *A Song of Degrees.* This Psalm was probably sung at the marriage of the Israelites, and it is now a part of the Matrimonial Service of the Church of England. In its prophetic and exalted sense, it has respect to the person, marriage, family, and city of Messiah.

129. *A Song of Degrees.* This Psalm may now be understood as coming from the mouth of the Church. This is one of the proper Psalms in the Thanksgiving on the 29th of May.

130. *A Song of Degrees.* This is the sixth of the Penitential Psalms. It is said by some to have been composed by David, on the occasion of his repentance for the sin with Bathsheba; others think it might have been composed by him when under the persecution of Saul. It is calculated for the use of the Church, or any member thereof. It is one of the Psalms appointed for Ash Wednesday.

131. *A Song of Degrees of David*, wherein he clears himself before God of aspiring to the kingdom, wherewith his enemies falsely accused him to Saul. It is eminently applicable to Messiah, in his state of humiliation on earth.

132. *A Song of Degrees.* Probably composed by Solomon, to be used at the bringing of the Ark into the most holy place of the Temple, as its resting place, (v. 8.) and consequently at the dedication of the Temple, at which time it is certain he used some part of this Psalm, namely, v. 8, 9, 10. in this Prayer on that occasion. The whole of this Psalm has been thought perfectly well adapted to the Festival of the

Incarnation, and was, therefore, made one of the proper Psalms for Christmas Day.

133. *A Song of Degrees of David*, probably composed by him upon all the Tribes uniting together, to bring him back to his throne, from which Absalom had driven him. It has been observed, that this Psalm was as fitly used by the first Christians, to express their joy for the blessed union of Jews and Gentiles: it may serve the uses of all Christian societies, whose happiness lies in holy peace and concord.

134. *A Song of Degrees*, probably sung by one or more of the Levites, at shutting up the gates of the Temple.

135. This Psalm is thought to have been sung by the Levites, at opening the gates of the Temple.

136. A Hymn of Praise and Thanksgiving, thought to have been usually sung on the great Festivals. The burthen, or chorus, "For his Mercy endureth for ever," is a form of acknowledgment, prescribed by David, in 1 Chron. xvi. 41. to be used continually in the Divine Service.

137. This Psalm is evidently a composition by some Jewish captive in Babylon. It admits of a beautiful and useful application to the state of Christians in this world, and their expected deliverance out of it.

138. *A Psalm of David*, wherein he praises God for advancing him to the throne, and prays for his support therein.

139. *A Psalm of David*, probably composed by him, while he lay under the imputation of having ill designs against Saul.

140. *A Psalm of David*, composed when in trouble, and applicable to Christ, and his Church, respectively, in theirs.

141. *A Psalm of David*. This seems to have been composed by him, before his flight to Achish, King of Gath, when he had a second time spared Saul's

life, but could trust him no longer. See 1 Sam. xxvi. and xxvii.

142. *Maschil of David*. Such is the title of this Psalm, being the same with that of Psalm xxxii. and some others. It is further called a *Prayer when he was in the Cave*, most probably the Cave of Adullam, whither he fled when in danger both from Saul and from the Philistines." See 1 Samuel xxii. 1.

143. *A Psalm of David*. What temporal calamities occasioned this Psalm, we do not know; we must consider it according to the spiritual use made of it in the Church. It is the seventh and last of the Penitential Psalms. It is one of the appointed Psalms for Ash Wednesday,

144. *A Psalm of David*, probably composed after the two victories he had obtained over the Philistines, as mentioned in 2 Sam. v. If we substitute in our minds Messiah for David, the Church for Israel, and spiritual for temporal blessings, the Psalm will present itself to us as an Evangelical Hymn.

145. *David's Psalm of Praise*. This and the following Psalms are all Psalms of Thanksgiving and Praise. The days of mourning in Sion seem now to be over; we hear no more of Messiah as a Man of Sorrow; or of the Church as despised and afflicted. This is one of the Alphabetical Psalms. It was a saying among the ancient Hebrews, that "he could not fail to be a child of the world to come, who would say this Psalm three times every day." This is very properly appointed as one of the Psalms for Whit Sunday.

146. *Hallelujah*. Such is the title of this and all the following Psalms. This is supposed to have been written after the return from the Babylonish Captivity, when they were hindered from proceeding in the building of the Temple, by the power of their enemies at the Persian Court.

147. *Hallelujah*. It is conjectured from the 2d verse, that this Psalm was written to celebrate the

return of the Jews from the Babylonish Captivity, when Jerusalem and the Temple were rebuilt.

148. *Hallelujah.* A Psalm, perhaps, of David.

149. *Hallelujah.* The Jews, mistaking the time, place, and nature of Messiah's glorious Kingdom, imagine this Psalm will receive its accomplishment, by their being made rulers of the nations, and lords of all things here below.

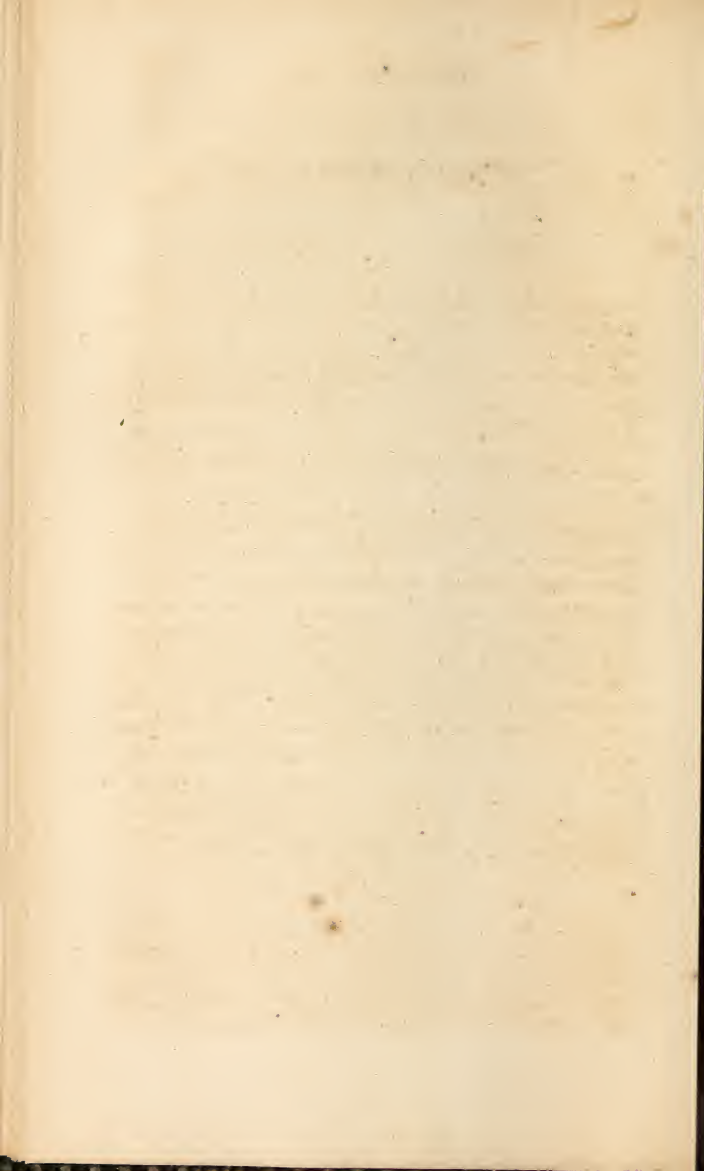
150. *Hallelujah.* The Psalmist concludes this divine Book of praises, by calling on every thing that hath breath, to employ that breath in declaring the glory of him who gave it.

A PRAYER

TO BE USED AT THE MEETINGS OF

CONVENTION.

ALMIGHTY and everlasting God, who, by thy holy Spirit, didst preside in the councils of the blessed apostles, and hast promised, through thy Son Jesus Christ, to be with thy church to the end of the world; we beseech thee to be present with the council of thy church here assembled in thy name and presence. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy, vouchsafe, we beseech thee, so to direct, sanctify, and govern us in our present work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life, through the merits and death of Jesus Christ our Saviour. *Amen.*



Articles of Religion.

ART. I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

Art. II. *Of the Word, or Son of God, which was made very Man.*

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

Art. III. *Of the going down of Christ into Hell.*

As Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

Art. IV. *Of the Resurrection of Christ.*

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

Art. V. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty, and Glory with the Father and the Son, very and eternal God.

Art. VI. *Of the Sufficiency of the Holy Scriptures for Salvation.*

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testaments, of whose Authority was never any doubt in the Church.

¶ *Of the Names and Number of the Canonical Books.*

Genesis, Exodus, Leviticus, Numeri, Deuteronomium, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The first Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The First Book of Esdras, The Second Book of Esdras, The Book of Hester, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or Preacher, Cantica or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any Doctrine; such are these following:

The Third Book of Esdras, the Fourth Book of Esdras, The Book of Tobias, The Book of Judith, The rest of the Book of Hester, the Book of Wisdom, Jesus the Son of Sirach, Baruch the Prophet, The Song of the three Children, The Story of Su-

sanna, Of Bel and the Dragon, The Prayer of Manasses, The First Book of Maccabees, The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received we do receive and account them Canonical.

Art. VII. *Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign, that the Old Fathers did look only for transitory Promises. Although the Laws given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in any Commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called moral.

Art. VIII. *Of the Creeds.*

The *Nicene* Creed, and that which is commonly called the *Apostle's* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

Art. IX. *Of Original or Birth-Sin.*

Original Sin standeth not in the following of Adam, (as the *Pelagians* do vainly talk); but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And

this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek, *φρόνημα σαρκος*, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

Art. X. *Of Free-will.*

The condition of man, after the fall of *Adam*, is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

Art. XI. *Of the Justification of Man.*

We are accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith and not for our own Works or Deservings. Wherefore, that we are justified by Faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

Art. XII. *Of good Works.*

Albeit that good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known, as a tree discerned by the fruit.

Art. XIII. *Of Works before Justification.*

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School Authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Art. XIV. *Of Works of Supererogation.*

Voluntary Works besides over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

Art. XV. *Of Christ alone without Sin*

Christ in the truth of our nature, was made like unto us in all things (sin only except), from which he was clearly void, both in his flesh, and in his spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world: and sin (as St. John saith) was not in him. But all we the rest (although baptized and born again in Christ) yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

Art. XVI. *Of Sin after Baptism.*

Not every deadly sin, willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not

to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

Art. XVII. *Of Predestination and Election.*

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they, which be endued with so excellent a benefit of God, he called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made Sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the Sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into des-

peration, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's Promises in such wise as they be generally set forth to us in holy Scripture: And in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.

Art. XVIII. *Of obtaining Eternal Salvation only by the Name of Christ.*

They also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

Art. XIX. *Of the Church.*

The visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's Ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Hierusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

Art. XX. *Of the Authority of the Church.*

The Church hath power to decree Rites or Ceremonies, and Authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written; neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a Witness and a Keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

Art. XXI. *Of the Authority of General Councils.**

Art. XXII. *Of Purgatory.*

The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images, as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warrant of Scripture, but rather repugnant to the word of God.

Art. XXIII. *Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the Office of public Preaching, or Ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this Work by men who have public Authority given unto them in the Congregation, to call and send Ministers into the Lord's Vineyard.

Art. XXIV. *Of speaking in the Congregation in such a Tongue as the People understandeth.*

It is a thing plainly repugnant to the Word of God, and the Custom of the Primitive Church, to have Public Prayer in the Church, or to Minister the Sacraments in a Tongue not understood of the People.

Art. XXV. *Of the Sacraments.*

Sacraments ordained of Christ be not only badges or tokens of Christian men's Profession: but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the

* The 21st of the former articles is omitted, because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other articles.

which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed by the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lord's supper, for that they have not any visible Sign or Ceremony ordained to God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that received them unworthily, purchase to themselves damnation, as *St. Paul* saith.

Art. XXVI. Of the Unworthiness of the Ministers, which hinders not the Effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments: yet, forasmuch as they do not the same in their own name, but in Christ's; and do minister by his Comission and Authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's Ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly, do receive the Sacraments ministered unto them, which be effectual, because of Christ's institution and Promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the Discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgment be deposed.

Art. XXVII. *Of Baptism.*

Baptism is not only a sign of Profession, and mark of Difference, whereby Christian men are discerned from others that be not christened: but it is also a sign of Regeneration, or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the Sons of God by the Holy Ghost, are visibly signed and sealed: faith is confirmed, and grace increased by virtue of Prayer unto God. The Baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ.

Art. XXVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the Love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: Insomuch that to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the Substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many Superstitions.

The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual man-

ner. And the mean whereby the body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's Ordinance reserved, carried about, lifted up, or worshipped.

Art. XXIX. *Of the Wicked, which eat not of the Body of Christ in the Use of the Lord's Supper.*

The wicked and such as be void of a lively faith, although they do carnally and visibly press with their Teeth (as St. *Augustine* saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ; but rather to their Condemnation, do eat and drink the Sign or Sacrament of so great a thing.

Art. XXX. *Of both Kinds.*

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament by Christ's Ordinance and Commandment, ought to be ministered to all Christian men alike.

Art. XXXI. *Of the one Oblation of Christ finished upon the Cross.*

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the Sacrifice of Masses, in which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

Art. XXXII. *Of the Marriage of Priests.*

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from Marriage: therefore it is lawful for them, as for all other Christian men, to marry at

their own discretion, as they shall judge the same to serve better to godliness.

Art. XXXIII. *Of excommunicate Persons, how they are to be avoided.*

That person which, by open denunciation of the Church, is rightly cut off from the Unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

Art. XXXIV. *Of the Traditions of the Church.*

It is not necessary that the Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common Authority, ought to be rebuked openly (that others may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak Brethren.

Every Particular or National Church hath Authority to ordain change, and abolish Ceremonies or Rites of the Church, ordained only by man's Authority, so that all things be done to edifying.

Art. XXXV. *Of Homilies.*

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches

by the Ministers diligently and distinctly, that they may be understood of the People.

OF THE NAMES OF THE HOMILIES.

1. Of the right Use of the Church.
2. Against Peril of Idolatry.
3. Of repairing and keeping clean of Churches.
4. Of good Works: first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known Tongue.
10. Of the reverent Estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy Receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the State of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion.

[This article is received in this Church, so far as it declares the books of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church, which also suspends the order for the reading of said Homilies in Churches until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.]

Art. XXXVI. *Of Consecration of Bishops and Ministers.*

The book of Consecration of Bishops, and ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such consecration and ordering; neither hath it any thing that, of itself, is superstitious and ungodly: and, therefore, whosoever are consecrated or ordered according to said form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

Art. XXXVII. *Of the Power of the Civil Magistrates.*

The power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the civil authority, regularly and legitimately constituted.

Art. XXXVIII. *Of Christian Men's Goods which are not common.*

The Riches and Goods of Christians are not common, as touching the Right, Title, and Possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought of such things as he possesseth, liberally to give Alms to the Poor, according to his ability.

Art. XXXIX. *Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle; so we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of Faith and Charity, so it be done according to the Prophets teaching in Justice, Judgment, and Truth,

INDEX.

INTRODUCTION and History of the Common Prayer....	Page 3
Of the Morning and Evening Prayer.....	13
Of the Sentences.—The Exhortation.—The Confession.....	14
Of the Declaration of Absolution.—The Lord's Prayer.....	15
Of the Responses.—The Psalms.—The 95th Psalm.....	18
Of the Lessons.....	21
Of the Hymns in general.—Hymns after the Lessons.....	24
Of the Apostles' Creed.—The Versicles before the Collects.....	25
Of the three Collects at Morning and Evening Prayer.....	26
Prayer for the President of the United States.....	27
Prayer for the Clergy and People.....	ib.

OF THE LITANY.

Of the Invocation, and the Deprecations.....	30
Of the Intercessions and Supplications.....	32
Of the Prayer of St. Chrysostom, and 2 Cor. xiii. 14.....	35
Of the Occasional Prayers.—The Thanksgivings.....	ib.

THE COLLECTS, EPISTLES, AND GOSPELS,

TO BE USED THROUGHOUT THE YEAR.

Of Sundays in general.—Our Saviour's Holidays.....	33
Of Saints' days in general, and Festivals observed by the Church.....	39
Of days of fasting and abstinence.....	41
Of the Collects, Epistles, and Gospels.....	42
Of the Sundays in Advent, and the Ember weeks.....	44
Of Christmas day, and Sunday after Christmas day.....	46
Of the Circumcision.—The Epiphany, and Sundays after Epiphany.....	48
Of Septuagesima, Sexagesima, and Quinquagesima Sundays.....	50
Of the forty days in Lent.—Ash Wednesday, or first day of Lent.....	51
Of the Sundays in Lent, and the Passion week.....	54
Of the Thursday before Easter, and Good Friday.....	56
Of Easter eve, and Easter day.....	58
The Monday and Tuesday in Easter week.....	60
Of the Sundays after Easter, and the Rogation days.....	61
Of Ascension day, and Sunday after Ascension day.....	63
Of Whitsunday, and Monday and Tuesday in Whitsun week.....	64
Of Trinity Sunday.....	67
Of the Sundays from Trinity Sunday to Advent.....	69
Of the Immoveable Feasts.—St. Andrew's day, and St. Thomas's day.....	71

Of the days of St. Stephen, St. John, and the Innocents....	71
St. Paul's Conversion.—The Purification and Annunciation	72
St. Matthias's day.—St. Philip, and St. James.....	73
St. John the Baptist.—St. Bartholomew.....	ib.
St. Michael, and all Angels.—All Saints.....	74

OF THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

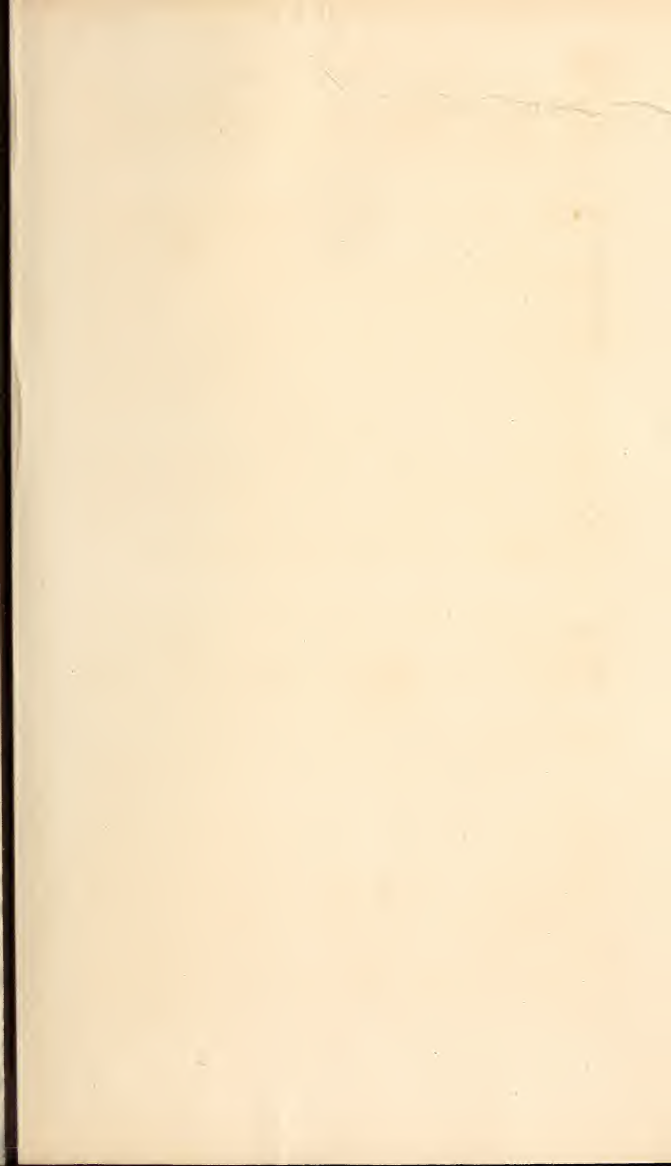
Of the Rubric before the Communion	75
The Lord's Prayer, and the Collect for Purity.....	77
Of the Ten Commandments, and the Collect, Epistle, and Gospel	78
Of the Nicene Creed, and Rubric after.—Of the Sermon...	79
Of the Offertory, or Sentences, and the Rubrics that follow.	80
Of the Prayer for the whole state of Christ's Church militant	82
Of the exhortations on the Sunday or Holy day before the Communion, and the Exhortation at the Communion..	83
Of the Invitation, the Confession, and Absolution.....	ib.
Of the Sentences of Scripture.—The Lauds and Anthems..	84
Of the Trisagium.—The proper Prefaces, and the Address..	85
The Prayer of Consecration, and the Form of Administra- tion.....	87
Of the Lord's Prayer, and Prayer after the Lord's Prayer...	91
Of the Gloria in Excelsis, and final Blessing	ib.
Of the additional Collects, and Rubrics after the Com- munion	92

OF THE PSALMS.

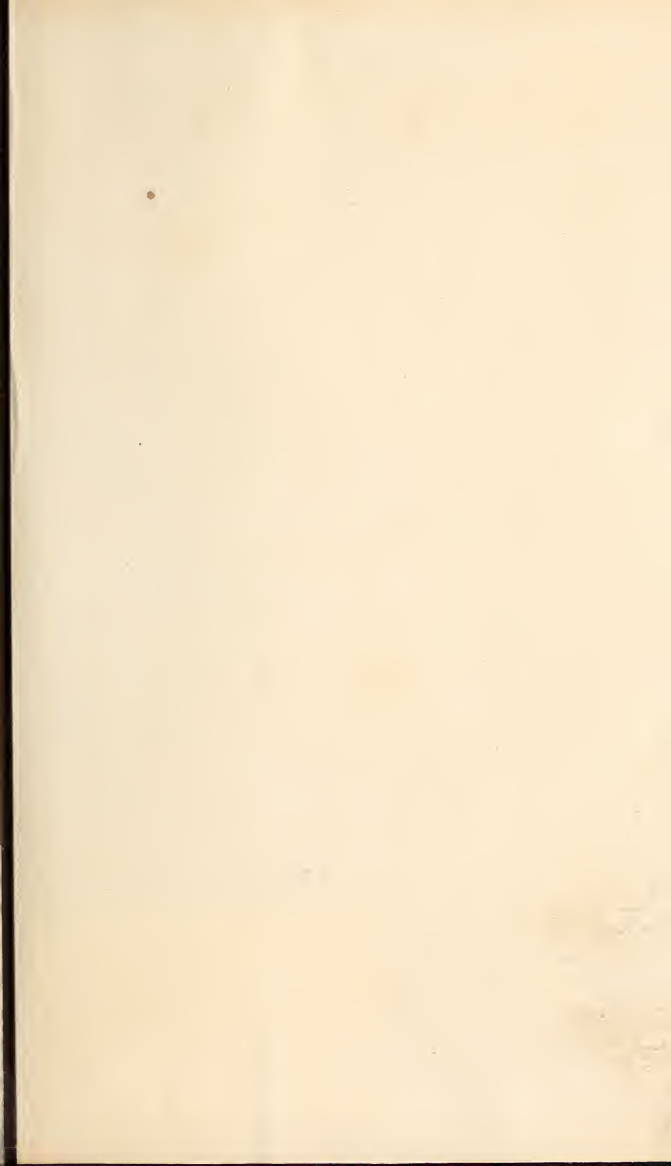
Psalms of Praise and Adoration, and Psalms of Thanks- giving	102
Instructive Psalms, and Prophetical Psalms.....	103
Historical Psalms and Prayers.....	ib.

A Prayer to be used at the meetings of Convention.....	127
ARTICLES OF RELIGION.....	129

THE END.



St. Paul's of St. St. *



Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: March 2006

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

BK
594

LIBRARY OF CONGRESS



0 017 522 386 1

